

advice for college and university students

# WHEN DESIRE TAKES OVER

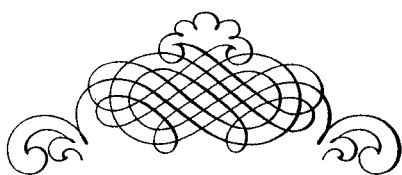
By Abdus Subhan Dalvi

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# When Desire Takes Over

ADVICE FOR COLLEGE & UNIVERSITY STUDENTS



Abdus Subhan Dalvi

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

**“Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allāh and for the truth that has descended (through revelation)? They must not be like those to whom the Book was given before, but a long period passed on them (in which they did not repent), therefore their hearts became hard, and (thus) many of them are sinners.” Sūrah Hadīd 57:16**

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## **Foreword**

by Sheikhul Ḥadīth Maulānā Abdur Rahim, Dārul Ulūm Al Arabiyya  
Al Islāmiyya, Bury U.K.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sayyidunā Luqmān Hakīm عليه السلام counselled his son with many beautiful advices. They were so beautiful that Allāh ﷻ mentioned some of them in the Qur'ān. Among those advices He said, "Dear son, establish ṣalāh and command good and forbid evil and be patient upon what afflicts you. Surely, these are works of courage."

Allāh also says in Sūrah Tauba, "Believing men and believing women are friends and protectors of one another. They command good, forbid evil, establish ṣalah, give zakāh and obey Allāh and His Messenger. It is they to whom Allāh will show mercy. Surely Allāh is mighty wise."

In the hadeeth of Tamīm Ad-Dāri رضي الله عنه (a Christian revert ṣaḥābī) narrated by Imām Muslim, Rasūlullāh ﷺ is reported to have said, "Dīn is wishing well." (Tamīm says) We asked, "For whom Yā Rasūlullāh?" He replied, "For Allāh, His Book, His Messenger, for the leaders of the Muslims and for their general public."

In light of the above, my beloved Maulānā Abdus Subhan (may Allāh keep him safe) has written this important book in which he has addressed some important contemporary issues facing the youth. As the Arabic proverb goes, "The owner of the house is more acquainted with what is in it."

Maulānā Abdus Subhan is a student of Dīn and Dunyā both at the same time. He is studying at university during the day and at a religious institute during the evenings. Many a times, he delivers lectures to the college students. He has a very good command of the English language and at the same time, as you will notice after reading this book, he has a vast knowledge of the Islamic literature.

Having that burning feeling in his heart, he was restless and he felt the pressing need to draw the Muslim community's attention towards subjects which would normally be brushed under the carpet.

This book can be described as the "need of the times" as it highlights the harms of moral decadence. It provides a rare insight into the nature of the various forms of relationships and the disastrous consequences which then follow. It gives guidance to help a person abandon a life of sin and become a pious Muslim.

In short, this book is a 'treasure of golden advice' and I have great hope that it will create an awareness of the evils of Ḥarām relationships and encourage the reader to seek the peace and tranquillity found in lawful marriage.

I pray that Allāh ﷻ bless this work with acceptance, grant the author the best of rewards and make it a means of guidance for the whole Ummah. Āmīn, Yā Rabbal 'Ālamīn

**Abdur Rahim**

One of the servants of Dārul Ulūm Bury U.K.

## **Foreword**

by Sheikh Irfan Sidyot, Principal & Senior Lecturer of Ḥadīth, Jamia  
Siraj ul Uloom/Lantern of Knowledge, London UK

بسم الله الرحمن الرحيم

Actions are usually shaped by purpose. When focus is lost from the purpose, failure prevails. A simple example can emphatically demonstrate this statement: an archer aims to strike his target and focuses his sight on the target. When firing his arrow, he turns away from the target for some reason. The likely outcome of this loss of focus will be him firing a stray arrow, missing the target.

The fundamental purpose of a student is to learn and gain qualifications, and that is why students enrol onto a course. So the student's focus should always remain upon the target of learning and acquiring that qualification. But when the student is plagued with a deadly cocktail infused with the apparently forceful factors of loneliness, peer-pressure, independence, and of course the oomph which comes with young age, and the likes, focus is simply lost.

The case becomes ever more complex when this deadly cocktail is presented before the Muslim student whose life and actions are meant to be shaped by the purpose of pleasing the Almighty. A viable course of action to counter a predicament of this kind would require diagnosis of key factors and solutions.

I have read various parts from this work, written by my cherished friend Maulānā Abdus Subhan Dalvi, a graduate of our institute (Lantern of Knowledge/Jamia Siraj ul Uloom, London). It successfully explores the components of this deadly cocktail and provides useful, practical solutions for college/university students, enabling them firstly, to recognise what is harmful to them as students and more so as Muslims, and secondly, to courageously say 'no' to partaking from the cocktail's poisoned chalice.

I pray Allāh ﷻ accepts the Maulānā's effort and makes this work a means of guidance for all. Āmīn.

**Irfan Sidyot**

Lantern of Knowledge Educational Institute/Jamia Siraj ul Uloom, London



## Author's Preface

بسم الله الرحمن الرحيم

All praise is to Allāh ﷻ alone, who sent His Messenger ﷺ in a time ravaged with the darkness of misguidance and made him a guiding light. May peace and blessings be upon him eternally and on his companions and all those who follow in his blessed footsteps.

After completing the commentary to 'The Prodigy of Creation', my respected cousin Dr Shakib Khamkar encouraged me to write a book upon contemporary issues. He suggested that I write about the pressing issue of illicit relationships that are growing immensely popular in recent times. Alḥamdulillāh by the grace of Allāh ﷻ and the *du'ās* of my parents and teachers, I found it quite straightforward to write about this topic. This was largely down to two reasons:

1. I had gone through the system of school, college and I am currently at university myself so I am well aware of what goes on.
2. Due to the combined studies of 'Ālimiyya and secular studies, I was able to assess various situations in an Islāmic perspective

However, I soon became lazy and the urge to write soon subsided within me. For a year or so, I did not write anything but maintained a close eye on various situations that would arise in college and university. From time to time, I would write small articles and leaflets due to the requests of fellow Muslim students and would seek to highlight matters that were appearing troublesome to many youth. During this year, Allāh ﷻ enabled me to give talks in various colleges and I was able to gain vital experience and a deeper understanding into the problems faced by many people. I also spent this year being a classroom assistant in a local college which gave me the ability to observe youth in a way that I was not able to during my time as a student in college. This was down to them being students and not peers; a person is often on the same wavelength as peers and their mentality coincides with one another but as a classroom assistant, I was able to monitor student lifestyle in a slightly more mature way. During this time, many college students would ask me for advice with regards to Islām and many of them had one common problem – they were in love. This too helped me in understanding the roots of the problem further but the power of laziness still overpowered me.

It was only until after Ramaḍān 1430 (2009) that I continued writing this book. During the last ten days of Ramaḍān, I was able to spend some precious time with my respected teacher and spiritual mentor, Sheikh Abdur Rahim (May Allāh ~~us~~ preserve him and elevate his rank); During this period, there were many talks held for the youth who took a great liking to Sheikh who always had time for everybody despite his hectic schedule. A couple of the younger Mu'takifin came into Sheikh's company and asked him to mention some deeper, sinister issues that have been arising in universities and colleges. Topics such as internet romancing and forbidden love were discussed. Alḥamdulillāh, I myself was present during this conversation and I mentioned the few pages I had written. Sheikh requested to see it and then took it back to Bolton when he left. The few days after Ramaḍān, I felt extremely upset due to being far away from my dear Sheikh and would find myself constantly daydreaming about the blessed time we all had in Masjid e Quba during I'tikāf. Soon after, I was sitting on the tube, heading off towards university when I saw my phone flash, "Maulānā Abdur Rahim Sahib"; the tube was above ground and so I could speak for a few minutes but the phone cut when I went underground! I quickly got off the tube and phoned Maulānā back to apologise and enquire as to why he had phoned. He had read the document I had given him and was extremely pleased, he encouraged me to finish it and publish the book but I felt too unworthy to take this work on. Sheikh kindly advised me that the topics contained within this book need to be discussed and presented before the public so that they can benefit. His kind words and encouragement gave me the zeal to continue with this work. With his du'ās behind me, I found much needed prosperity in my time and I soon began to cover many issues. Alḥamdulillāh within a few months of this incident, I completed this book that is in your hands.

I have tried to keep the book straight forward without being too technical as sometimes, people just need a book to relax and chill out with. I have also kept my writing informal and have tried to maintain a level of humour from time to time as I feel many people hold this view that all Maulānās are stern, straight faced people. This is not the case at all! There are many books available on this matter but I felt that there wasn't much available which was practical. Many times, people write about the problem as a whole but do not write any remedies. I have tried to particularise specific topics and write as many remedies as possible.

I would like to thank all those who have helped me with this project, especially my dear Dr Shakib who had constantly given me advice and inspiration in writing this work. I am grateful to my dear friends Hāfiẓ Mubeen Ahmed and Umar Iqbal for proof reading this book. I would like to especially thank Sister

Iram and Sister Afsha for their magnificent contribution towards this book. They too spent a lot of time over it for which I am incredibly thankful. My sincere *du'ās* are with all those who gave their help in any way in publishing this humble work. May Allāh ﷻ reward them all in full; fulfil their needs of this world as well as the Hereafter.

Lastly and most importantly, I would like to thank my teachers to whom I am indebted to for the rest of my life. May Allāh ﷻ reward, preserve and give a long life to them all. Āmīn.

Please do note that the last chapter of this book is a compilation of poetry, sayings, quotes etc on the topic at hand. None of it is my own work apart from one or two poems.

I pray to Allāh ﷻ that He accepts this small work from this sinful slave. Āmīn.

**Abdus Subhan Dalvi** – 3 Dhul Hijjah 1430

Khadim Jamia Sirajul Uloom

# Love and Lust

In recent time it appears as though the entire concept of cherishing someone has been eradicated from the religion of Muḥammad ﷺ. Many people consider the concept of 'love' and 'lust' as something that Islām forbids in its entirety, whether it be felt inside or outside of wedlock. As Muslims have begun to adopt non Muslim customs in their weddings and marriages, we find a great loss in the etiquette of treasuring a partner as if he or she were the most prized possession in the world. However, there are narrations of the Prophet ﷺ showing an intimate and compassionate side to his wives for a reason. These narrations could have been left hidden by Allāh ﷻ but in the Prophet ﷺ there is a man of exalted examples and in the various transmissions that are slightly private, we discover the most perfect morals and etiquettes to treat our partners with.

The feeling of love and lust is not one that is unknown to Islām. Allāh ﷻ says in the Qur'ān,

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

**“And it is among His signs that He has created for you wives from among yourselves, so that you may find tranquillity in them, and He has created love and kindness between you. Surely in this there are signs for a people who reflect.”<sup>1</sup>**

Sheikh Muftī Muḥammad Shafī' رحمه الله commentates on this verse:

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<sup>1</sup> Sūrah Rūm 30:21

“The wisdom behind the creation of this particular sex (women) is said to be *لَتَشْكُرُوا إِلَيْهَا* (so that you may find tranquillity in them). If one ponders, it becomes evident that all the requirements of men from women end up in drawing peace of mind, tranquillity and comfort.”<sup>1</sup>

In this verse of the Qur’ān, Allāh refers to the relationship which emits from the relationship of marriage as something that brings love and tranquillity. On the contrary, a person who leaves the Shari’ah aspect of love and opts for lust finds his heart very heavy and tainted. Animalistic and hedonistic behaviour may provide some minor pleasure for a short period of time but it will not provide the solace and harmony created through marriage. The very foundation of fruitful love rests on a lawful marriage and without the bond of marriage; one will surely find life to be free from serenity. Cherry Norton writes as the Social Affairs Editor of ‘The Independent’ newspaper in 2000,

“Feeling guilty about indulging in life's pleasures can damage your health - so if you want to stay in peak condition you should adopt a more hedonistic approach, psychologists said yesterday. Research presented at the British Psychological Society's annual conference in Winchester showed that those who feel guilty about eating, drinking, smoking, watching television or having sex - suffered from a poorer immune system, making them more vulnerable to colds and flu. The findings also suggested that women felt more guilty about their indulgences and were more likely to fall ill than men.”<sup>2</sup>

Such negative attributes of ḥarām love are not unknown to Islām and are mentioned in detail in the Qur’ān, in Sūrah Yūsuf *يُوسُفَ* (which will be discussed in a later chapter). Ḥarām love was also seen in the time of the Prophet *ﷺ* and those blessed periods that succeeded his time; there are narrations of individuals who had carried out some improper action but it was their speciality that they would repent abundantly. In one narration mentioned in Mishkāṭul Maṣābīḥ, a woman who committed fornication in the time of Rasūlullāh *ﷺ* made such repentance that Rasūlullāh *ﷺ* himself stated, “Verily, she has repented in such a great manner that if her repentance was to be shared upon the people of Madina, it would be enough for them (to attain salvation).” The issue of forbidden love is a problem that we face today and this was also a matter that was prevalent in the periods which were rendered to be immensely blessed by the Prophet *ﷺ*. Quite simply, for as long as man and

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<sup>1</sup> Ma’āriful Qur’ān 6/732

<sup>2</sup> The Independent – Monday 17<sup>th</sup> April 2000

women will remain on the face of this earth, the issue will remain. The reason for this is that out of all the modes of worship made accessible to mankind, only two have existed from the beginning of time and will continue to do so in to the hereafter. The first is Imān (belief in Allāh ﷻ) and the second is marriage. Thus for marriage to be continued, attraction to one another must also continue and those who shun the bond of wedlock will fall in to the trap of such unwanted love.

Sheikh ‘Abdullāh ibn Mubārak رَحِمَهُ اللهُ was a man who became a great scholar of Islām. He was truly a friend of Allāh ﷻ, so much so that once his mother went out searching for him and found him sleeping in an orchard near a rose tree. To her astonishment, she found that a snake was fanning him with a branch from a Narcissus tree. Nevertheless, prior to him becoming a great saint, Sheikh ‘Abdullāh was intensely in love with a beautiful slave-girl. His love for her grew as time would pass and once during a winter night, he stood near her home in hope of seeing her. His love for her was so strong that he stood the entire night until the morning waiting to see her but she had not left her house once. His efforts were in vain and he became so upset and regretful that he wasted his night that he said,

“If I had spent the night in worshipping Allāh, it would have been a thousand times better than what I have done.”<sup>1</sup>

His regret was so huge that Allāh ﷻ had opened up his heart and his false love was replaced with Divine love. Sheikh ‘Abdullāh ibn Mubārak thereafter rectified himself completely and submitted himself to Allāh ﷻ.

Similarly we find in the story of Sheikh Fuḍail ibn ‘Iyād رَحِمَهُ اللهُ a man who suffered from a similar ailment. Sheikh Fuḍail was the chief of a band of highway robbers. He operated in the desert looting and attacking passing caravans. He was a real stud and had a girlfriend who he was in love with too. However, even whilst he was a bandit, he wore simple garments and a woollen topī (hat). A tasbīh (prayer beads) was always strung around his neck and he always performed prayer in congregation. In fact, he would banish any member of his clan who did not pray in congregation. He was deeply in love with his girlfriend and would send her his share of the looted wealth. One day he went to meet her in the sacred city of Makkah and on his way, he heard the verse of the Qur’ān being recited,

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<sup>1</sup> Scattered Pearls pg.104

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَسِقُونَ

**“Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allāh and for the truth that has descended (through revelation)? They must not be like those to whom the Book was given before, but a long period passed on them (in which they did not repent), therefore their hearts became hard, and (thus) many of them are sinners.”<sup>1</sup>**

This verse pierced the heart of Sheikh Fuḍail and he began to weep excessively whilst repeating the words,

“Alas! How long will I continue to ruin my life? The time has come to travel in the path of Allāh.”<sup>2</sup>

Like Sheikh ‘Abdullāh ibn Mubārak, Sheikh Fuḍail also reformed himself. He would then work in the service of preserving Islām and his efforts did not go amiss. Sheikh ‘Abdullāh ibn Mubārak mentions,

“When Fuḍail ibn ‘Iyāḍ died, the Heavens and the Earth wept. An eerie silence was perceived.”<sup>3</sup>

From these narrations it is quite easy to ascertain the fact that these people became great friends of Allāh ﷻ by abandoning the feeling of Ḥarām love. In effect, Sheikh Fuḍail later married and enjoyed a blissful relationship with his wife. When he went to Makkah to perform Ḥajj, he said to his wife,

“I intend to go for Ḥajj. The road is difficult and treacherous. I do not want to impose any hardship on you... if you wish, I shall set you free...”

His wife replied,

“I have been with you for all these years. I have never been separated from you. I shall live with you and serve you. I shall go with you.”<sup>4</sup>

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<sup>1</sup> Sūrah Ḥadīd 57:16

<sup>2</sup> Scattered Pearls pg.52

<sup>3</sup> Scattered Pearls pg. 59

<sup>4</sup> Scattered Pearls pg.53

This is the sincere and loyal companionship Allāh ﷻ can enjoin upon a person if he abandons the pull of Ḥarām relationships and diverts his life prior to marriage towards the obedience of his Creator.

So Islām does not negate the feelings of the heart, rather it negates the feelings which lead one into rebellion and that which causes vast problems. There is no ban on having fun as long as it coincides with the restrictions placed by the Shari'ah. It is perfectly fine for a person to play football with his friends or go to the gym. However, this becomes problematic when prayer is missed for the sake of a football match. Likewise, to love somebody from deep within your heart is emphasised on as long as the two lovers are permitted to love each other (i.e. through matrimony).

The heart itself is a very important part of the Muslim's body. From this heart emits the feelings of love, anger, joy and many other emotions. However these feelings are determined Ḥalāl or Ḥarām by the actions that emanate from them. For example, a person can be angry but if in his anger he has hit his Muslim brother, his actions have rendered his anger Ḥarām. If he had suppressed his anger and recited *T'awwuz* (*a'udhū billahī min ash shayṭānir rajīm*) he would be from among those people whom Allāh ﷻ loves. In the same way, love is not wrong if it is for Allāh or for family etc. But this love becomes Ḥarām when it targeted at a boyfriend or girlfriend, a partner outside wedlock, a 'fling' with no repercussions. This is why the Prophet ﷺ has mentioned,

“Surely, in the body there is a lump of flesh which when it is sound the whole body is sound and when it is corrupt the whole body is corrupt. Truly, it is the heart.”<sup>1</sup>

Similarly, it is mentioned in the Musnad of Imām Aḥmad رحمه الله on the authority of Anas رضي الله عنه that the Prophet ﷺ said,

“The belief of a slave will not be straight until his heart is straight.”<sup>2</sup>

What is meant here is that the bodily actions will not be in accordance with Islām until the heart is. For whatever becomes a bodily action is the output of the heart. Therefore, if the heart is in accordance with Islām, ones belief and bodily actions will be too and a core which is filled with affection for Allāh ﷻ will always want to obey Him and never disobey Him.

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<sup>1</sup> Bukhārī & Muslim, Arba'in An - Nawawī

<sup>2</sup> Aḥmad



Ibn Rajab رحمته الله mentions, "If his heart is sound and there is nothing in it but love of Allāh ﷻ and love of what Allāh loves and fear of Allāh ﷻ and fear of falling into that which He dislikes, then all of the actions of the limbs will be right, and there will arise from that his avoidance of all forbidden things and his guarding himself against ambiguities in case he should fall into things which are forbidden. If the heart is corrupt and it is overcome by following desires and his seeking what he loves even if Allāh ﷻ dislikes it, then all of the limbs; movements will be corrupt and will give rise to every act of disobedience and (engagement in every) ambiguous matter according to the extent of his following the hearts' desire... For this reason it is said that the heart is the king of the limbs and organs; the other limbs and organs are its troops."<sup>1</sup>

It is for this reason the Prophet ﷺ would say in his supplication,

"O Allāh, I ask You for a sound heart."<sup>2</sup>

This is why it is imperative for us as Muslims to fight our desires in the various societies we enter. Many of us are working in places which are of mixed genders and we find that we have to interact with the other sex on a regular basis. This is not just for people who work but this also applies to students who go to colleges and universities. Society has advocated that we find ourselves partners to become intimate with, every popular soap encourages having companions in order to celebrate the theme of love. This type of ideology has found its way into the lives of young and old Muslims alike and now we find many Muslims engaged in relationships from young ages. Recent culture has subconsciously given people an incentive to imitate the sweet, romantic relationships that they see on their televisions in their own lives. Through this influence, the lives of many Muslims are being corrupted.

It is imperative that we protect ourselves and our children from the huge rush to gather boyfriends and girlfriends. Many of these relationships happen in secret to prevent parents from finding out but at the same time there is guilt which settles in the heart and after a few months, a God conscious Muslim will realise that it is time to give up the Ḥarām and will do it despite the sadness and the 'emotional rollercoaster'.

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<sup>1</sup> Jami' Al 'Ulūm Wa Al Hikam pg. 114

<sup>2</sup> Tirmidhī, Nasā'ī, Aḥmad

# Finding Love in Schools, Colleges and Universities

As a person grows up, he will inevitably be given understanding. Once a boy becomes a man and a girl becomes a woman, it is compulsory on both to worship Allāh ﷻ. It is when a person hits adolescence that Allāh ﷻ gives him the ability to distinguish right from wrong. A person will suddenly find changes within himself physically and emotionally and no doubt these feelings will have a major impact on him spiritually. It is at this point where one must take great care of oneself as many different ideas will be thrown back and forth. Part of this change means accommodating a new found attraction to the opposite sex and many people at young ages begin to notice each other in a different light.

This is hazardous for young Muslims in schools which are mixed. It is almost inevitable that non-Muslims will participate in having girlfriends and soon it becomes a means of gaining popularity as well as a means of conforming to the norm. Thus, pressure will be put upon a person to get a partner. However, sometimes it is just genuine attraction that pulls two people together, the thought of spending time and having a laugh seems warming to the heart. Others may just follow a trend because of what their friends are doing but whatever the reason may be, relationships are encouraged in secondary schools and whoever manages to grab hold of a partner becomes the talk of the year group/school.

Colleges are similar in this aspect. It becomes a means of meeting new people who are more attractive than those people who were seen on a daily routine in school for five years. It also means that one can dress up in clothes which are not prescribed uniform and thus 'dress to impress'. Often boys will adorn themselves with flash new garments and girls will wear clothes which are self alluring. In either case, the same motive is found in both sexes - causing attraction. If time is spent in college incorrectly, it can destroy a Muslim's spirituality completely. **I urge those youngsters who read this to preserve**

**themselves in these two to three years immensely.** This is because both sexes have now, more or less fully developed and due to the various influences in society, the idea of having a girlfriend has now evolved to committing fornication. An innocent idea of having a partner to love and cuddle has now progressed to the next extreme. An extreme which can result in one entertaining the fire of Jahannam (the topic of Zinā will be discussed later inshā Allāh.)

Once college has finished, the progression to university coincides with the maturity of a young man or woman. At this age many people begin to reminisce on the mistakes that they have made in their life and look at it from a mature adults point of view. There is now no more time to run around having fights or spending time on video games till three o'clock in the morning. Many of the friends that were made during the many struggles of life have left and gone their own way. A lot of people have changed, some for the best and some for the worst. The friends who were once labelled as 'Best Friends' and 'Brothers for life' are now bitter enemies who are barely on speaking terms with each other. And then there is 'you', a university student, all alone in a building that accommodates over five thousand students. With one main problem: total and complete freedom. Some freedom is good but not total, unquestioned freedom. Our religion teaches us a key principle which is moderation; Islam is a religion for those of intellect and such people will immediately realise that there is a limit in everything.

For many, one thought remains at the back of the mind and that is quite simply marriage. After twenty years of fooling around, Allāh ﷻ has opened the eyes of the Muslim to the fact that soon he or she will have to marry and start a family. Thus for some, the mindset automatically changes and this becomes the three years to do as many Ḥarām things as one can because soon, one will be limited to intimacy with possibly one partner only. This creates panic in the mind and straight away, young Muslims become hedonistic and strive to 'live life to the max'. However, the approach taken by some brothers and sisters are different. This becomes the time to find the best possible husband or wife who fits in with ones personality and life. The idea of a possible arranged marriage is very disturbing to some; the thought of marrying a person who is completely unknown is frightening and this panic only gets worse when the person is from a place which is the complete opposite of the Western world. Due to this, many young Muslims will search for their spouses in university and try to find somebody that they can 'relate' to and 'get on' with.

Though some university students may opt to stay at home, a large amount of Muslim students are remaining in universities and living on campus. This is

extremely detrimental to a person's Imān. When one is at home, he has the advantage of living in an Islamic environment whether it is big or small. Due to the influence of Islam in the household by parents, there are houses which have an Islamic awareness and though they may not be completely practising, there is an aura which circulates the house giving it a spiritual vibe. Nevertheless, not all families are like this and various households have different levels of practising. However this Islamic environment is almost, completely unheard of on a university campus as there are no parents or elders to influence one to pray. Yes, there are some strong brothers and sisters who create an aura of spirituality even in the darkest of places but such characters are a rarity. In most cases, a Muslim may be put into a flat with non Muslims or people of low Imān and being around them will have a severe impact on his own Imān. This is why the Prophet ﷺ has said,

“A person is likely to follow the faith of his friend, so look at whom you befriend.”<sup>1</sup>

This ḥadīth is warning Muslims to assess the people that they spend time with as the first influence a person receives is from his friend. For some, it is fine to bring alcohol, Ḥarām food and sexual partners into ones flat as parents are not there to reprimand their child. Similarly, the restrictions of Shari'ah do not apply to non Muslims and they are well within their rights to do whatever they like. When a Muslim gets stuck in the middle of this storm, it is very hard for him/her to come out unscathed. Thus it must be established that one's Imān is dangling above his head and the temptation to indulge in such vices will continue to grow and once it is done, it will continue until the environment of Islam is restored in the Muslim's life.

So far we have discussed the ways Ḥarām relationships can form in various institutes but what needs to be examined is the types of people that fall into the snares of Shayṭān and embark on illegal relationships. In truth, Shayṭān can fool even the best of us, it is his job to make the bitter seem sweet. The greatest trick that Shayṭān ever pulled was convincing the world he did not exist. This trickery and manipulation of a person's mind is shown explicitly in one narration.

Amongst the Children of Isrā'īl, there was a pious monk who was unmatched in his piety. In his locality there were three brothers who had a lone sister. The brothers wanted to go for war but could not do so as their sister would be left unattended to. After much contemplation, the brothers agreed that it would be

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<sup>1</sup> Abū Dawūd & Tirmidhī

best if they left their younger sister with the monk. They approached the monk and said,

“Let us give our sister to you so that she may live in peace until we return from Jihād.”

Being a God fearing believer, the monk refused and after a lot of persuasion, he agreed to the idea as Shayṭān had come to him and made the idea seem warming. However, he made it clear that she will not stay with him but in a house opposite from his place of worship. Thus, this young girl lived in a house close to the monk while the brothers were away for a long period of time. The monk would make food, leave it outside the doors to his place of worship, call the girl and then return to his worship. Shayṭān then came again to soften the heart of this monk and he placed in his heart the mindset that, ‘what if a person sees her when she is coming to get food and then tries to harass her?’ The monk thought it would be better if he delivered the food to her house rather than giving her the trouble of revealing herself to the public. The young girl kept on receiving her food like this for a long period of time until Shayṭān came to the monk once more. This time Shayṭān encouraged him to go and speak to the girl and to be affectionate as she is a lone sister with no family. Shayṭān then continued to encourage him till the monk left his entire place of worship and would go often to sit with the girl. He would sit on one side of the door and she would be on the other, like this time went by till Shayṭān urged him to commit more into this relationship. And so, over a period of time, the relationship of these two became more and more intimate till the monk who was once so God fearing gained entry into the house of the young girl.

He would spend his entire day at her house and would speak continuously till the sun set. He would then return to his house and sleep there for the remainder of the night...until Shayṭān made the beauty of the woman apparent. It is important now to note the ḥadīth of the Prophet ﷺ,

“When a woman leaves her house, Shayṭān beautifies her.”<sup>1</sup>

This is not to say that a woman who wears what Shari’ah has prescribed for her is trying to become self alluring, rather it is indicating to the fact that Shayṭān will do as much as he can to compel man to the obvious beauty of women. This is what happened to the monk and he started a relationship with the young girl. Ultimately, they committed Zinā (illegal sexual intercourse)

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<sup>1</sup> Mishkāṭul Maṣābīh

and the young girl who was left with the most pious monk in the region had become impregnated. Shayṭān then put the monk in a state of panic, he told him that the girl might tell her brothers when they return and he maybe disgraced in front of the public. As a result, Shayṭān continued to instigate his plans and instructed the monk,

“If people find out about this, you will be disgraced! And if her family members find out, they will beat you! So kill her and when her family come to collect her, tell them that she died due to her illness!”

The monk did as he was told and then returned to his place of worship to continue praying for a long period until one day, the brothers returned from Jihād.

They came straight to the monk and asked about their sister to which the monk merely replied,

“She died due to an illness.”

He began to cry profusely and claimed to have made Du’ā (supplication) for her every day. The three brothers were sad but satisfied with what they heard and did not dare question the authority of such a ‘pious’ monk. They departed from the monk’s place of worship and returned to their house. That night when the brothers were asleep, Shayṭān came to them in their dreams and enlightened them with regards to the fate their beloved sister suffered. They confronted the monk and it came into light that he had killed the sister and the brothers wanted justice. They took him to the Judge of the town who duly gave the death penalty to him.

Thereafter, Shayṭān came to the monk at the time he was being executed and said,

“Look, it was I who had strangled the girl and made her ill, it was I who had told the family to bring her to you, it was I who had influenced you to commit illegal sexual intercourse with her, and it was I who told you to kill her. I brought you into this and by me you will be able to get refuge from this problem... just prostrate to me.”

Sheikh Muftī Muḥammad Shafi’ رحمہ اللہ mentions at this point,

“The monk had already committed all the (major) sins. The way to commit kufr (disbelief) was paved. So, he prostrated. At that juncture, the Shayṭān said to him plainly, ‘You were not falling into my trap. I adopted all these guiles for you to commit kufr (disbelief). I cannot assist you in any way.’”<sup>1</sup>

Ibn Jawzī<sup>2</sup> رحمه الله mentions,

“At this point Shayṭān turned and left him. This is what is meant when Allāh ﷻ says in the Qur’ān,

كَتَلَ الشَّيْطَانُ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

**“The example (of the hypocrites) is like the Shayṭān when he says to a human being, ‘Become a disbeliever!’ Then once he disbelieves, he says, ‘I disown you; I fear Allāh, the Lord of the worlds.’”**<sup>3</sup>

From this lengthy parable, it is quite evident that Shayṭān employs many means to destroy a person and throw him into the darkness of disbelief. It does not matter if the person is lay or a skilled ‘Ālim, Shayṭān will approach us all and it is down to us to suppress the greatest need of our heart – love. At the end of the day, we all want to be loved by someone but incorrect love is of a superficial nature. It should be kept as a secret and hidden as opposed to being celebrated and accepted. On this note we will continue onto our next chapter.

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<sup>1</sup> Ma’āriful Qur’ān 8/402

<sup>2</sup> The full narration is mentioned in Talbīs e Iblīs pg. 42, similar narrations are mentioned by Ibn Kathīr, Qurtūbī and in Tafsīr Mazharī 11/431.

<sup>3</sup> Sūrah Ḥashr 59:16

# Undercover Lovers & Marriages

A situation has materialised out of the eagerness to commit oneself to another person in the modern society. This superficial relation comes out due to the fear of being caught in a relationship by ones parents. It is quite common in Asian societies for the parents to overreact a little bit but rightly so none the less. It is quite obvious that something which is so Ḥarām must be kept a secret from the parents as in many Islamic communities, our respected elders frown upon any intimacy prior to wedlock due to many reasons. These may range from family honour, social standings or a general awareness of what Islam forbids.

There are many types of relationships that are held in secrecy. The most common are of two types which will be discussed in this chapter. They are:

1. Secret Partners
2. Secret Marriages

The first type is the most common in society. It consists of two people who are categorically forbidden for one another embarking on a relationship. They spend days contacting one another through mobile phones, internet, email etc. However, this relationship is not reminiscent to the perfect ideal that society eulogises as love because there is one mighty factor missing from deeming it a success - that is quite simply, the approval of the parents. Many parents will often scold a child if he entangles himself in something which does not conform to cultural ethics or the reasons mentioned above. This reprimand or fear of severe rebuking becomes central in protecting a Ḥarām relationship. Parents and elders are alienated from the lives of the youth as the child subconsciously realises that they must keep whatever wrong they are doing a




secret from the people who can destroy it completely; it is in this way that parents become enemies of their own offspring.

The second type of relationships is becoming quite common now. This is down to the fact that many people have interpreted the Ḥanafī school of thought in a way which coincides with their desperation in making the illegitimate permissible. It is clear from the Shāfi'ī, Ḥanbalī and Mālikī school of thought that marriage without the permission of the walī<sup>1</sup> is totally forbidden. The ḥadīth in contention for this ruling quite clearly states its illegitimacy. It says,

“Any woman who marries without the permission of her guardian, her marriage is invalid, invalid, invalid”<sup>2</sup>

This statement is very clear and informative yet many young Muslims are caught up making loopholes in trying to ensure the permissibility in their relationships and thus they turn to the Ḥanafī school of thought in hope for some leeway. The ruling is then manipulated in such a way that makes it in agreement with the couples cause and thus they proceed to marriage or as the proverb goes, ‘jump the barrel’. The Ḥanafī school of thought makes it a great necessity that the couple are of the same Shari’ah compatibility. This is known as Kufū’. This in basic terms means that the couple must have many emphasised similarities and if these are not found in each other then the marriage is invalid. The ruling is a very complex matter and many people take it to be a ruling which permits one to hide a crude relationship from ones parents. The Ḥanafī school of thought does not in any way promote the marriage of oneself without the prior consent of the parents or guardian.

Also, marrying discreetly without the community or the family knowing would put a person in a place of accusation and suspicion. Therefore, whenever the couple would interact with each other in public, many people would get the wrong ideas as they would be considered a rebellious couple! Even if some of the public do not care, there will be others who will look on with suspicion and consider it a sinful practice. Putting oneself in places of suspicion is also to be avoided. A narration which is more correctly attributed to ‘Umar  states, “Abstain from (placing yourself in) places of suspicion.”<sup>3</sup>

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<sup>1</sup> Guardian

<sup>2</sup> Related by Ibn Ḥibban, Tirmidhī and others. Tirmidhī considered it be a sound/hasan ḥadīth and: “There is no marriage without the (permission of a) guardian” is related by Ḥākim and Abū Dawūd.

<sup>3</sup> Kashful Khifā’

In recent times, I have come across many people who have embarked on such relationships and have seen extremely detrimental effects on their Islam. To some, this type of Nikkâh is considered a joke, a means of making something so vile and disgusting Ḥalāl for a matter of a few days to reap its sexual benefits. In truth, in getting others to commit to such so called ‘marriages’ some people have used the cosy and romantic “Secret Nikkâh” title as a means of drawing their partners closer towards them so that they can trick them into believing that intimacy is Ḥalāl. The secretive nature of such a relationship gives a fairytale-elope in to the mountains feel to the situation. I have heard many prominent figures in the community talk of “a girl being used for three days and then divorced when the boy has served his desire.” These relationships are indeed too good to be true and will turn sour sooner rather than later. It is imperative that our youth are not tricked by flowery words that have no basis. True love is a bond that must be celebrated by all under the sanctity of an accepted Nikkâh. Marriage is not a bond that joins two people together but it is a bond that brings families together! This and the entire beauty of Nikkâh will be lost if a person acts on his whims and desires. **I urge all brothers and sisters to save themselves from this dangerous game and to preserve themselves for marriage in its true essence.**

# Temporary Nikkāḥ & Time Bound Nikkāḥ & Its Ruling

A new trend has materialised in the last few years, many Muslim youths are marrying temporarily (mut'ah and muwaqqat) in order to attain sexual gratification and are then going through the process of divorce soon after. Many students are coming out of university and college having been married during their academic years. In some cases, students are coming out after being married two or three times. This is down to the ignorance towards the Fiqh of Nikkāḥ. Many people are ignorant towards the rulings and commands of marriage and thus they opt to do something which is known as a 'cowboy' job. This basically means that they will conduct marriage in any old way. My respected father always used to say to me during the early years of my studies, "A little bit of knowledge can be dangerous!" At that time I did not fully understand what he meant but now I understand that he was pointing out that many people gain some understanding and feel that they are capable of being the grand muftī of England. It is because of this, many people read a few aḥādīth and feel that they can implement it straight away without knowing whether it is still permissible to act upon (i.e. has it been abrogated or not, what do the Muslim jurists have to say about it etc). Hence they conduct these secret, temporary marriages in any old way without knowing the rulings behind it.


Unfortunately, this is most prominent in people who have some religious inclination. I remember being told by my respected and beloved Ustādh, Maulānā Shoyaib Nurgat sahib, "Many youths today who come into Dīn are involved in DIY (do-it-yourself) and lose complete understanding of the Qur'ān and Sunnah." I could not agree with this more, many university students feel that they are capable of commenting on ḥadīth because they have read 'books' by big 'scholars'. After reading these books, they interpret matters in society in accordance with their extremely lay understanding. The very sad and unfortunate thing is that these people hold very high positions in


Islamic Societies and are seen by the common people as being hugely knowledgeable and obedient followers of Islam. So naturally, the common folk will follow the leaders of their society and if their leaders are encouraging and allowing temporary Nikkāh, we will have a society full of dodgy marriages. It is about these types of things my beloved father would say, "The one eyed king leading the blind." Meaning that the leader himself is not able to see the correct path properly as it is obscured by his vision and the people following him are blind and will follow him into darkness also. There are two types of Nikkāh in discussion here,



1. Nikkāh Mut'ah (Temporary Marriage)
2. Nikkāh Muwwaqat (Time Bound Marriage)




Both are similar and maintain the same objective, a temporary marriage in order for both parties to attain sexual gratification.

### **Question – Is Nikkāh Mut'ah allowed?**

It is completely and utterly forbidden and whomsoever does this and then becomes sexually active with a person is a sinner. The people who practise temporary marriages will put forth the following ḥadīth. 'Abdullāh ibn Mas'ūd  reports,

"We were on an expedition with Rasūlullāh  and we had no women with us.

We said, "Should we not have ourselves castrated?"<sup>1</sup> He  forbade us to do so. He then granted us permission that we should contract temporary marriage for a stipulated period giving her a garment, and 'Abdullāh  then recited this verse: "Those who believe do not make unlawful the good things which Allāh has made lawful for you, and do not transgress. Allāh does not like transgressors"<sup>2</sup>

A common lay person may read this ḥadīth and take away its literal meaning and feel it permissible to conduct such a marriage straight away! And there are a few other aḥadīth which also pertain to this type of marriage too. However, these marriages were for a specific time. The Prophet  used to allow this during the war expeditions. Rasūlullāh  and his Companions  would

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<sup>1</sup> Castration is any action, surgical, chemical, or otherwise, by which a male loses the functions of the testicles or a female loses the functions of the ovaries. The term "castration" generally refers to males, but may occasionally refer to females.

(Wikipedia)

<sup>2</sup> Saḥīḥ Muslim

enter a new city and the Sahabah ﷺ would need to fulfil their desires however they would have no partners with them. Sometimes their stay in another city would equal months and it is natural for a man to become quite bothered if he is not able to fulfil his sexual needs. It was due to this need that Rasūlullāh ﷺ had given his Companions ﷺ the permission to practise Nikkāh Mut'ah. They would give clothes and belongings to the person in their wedlock in exchange for permission to handle them in a sexual manner. The marriage was not intended to last but would be fixed for a certain period.

This however was soon abrogated. “Abdullāh ibn ‘Abbās ﷺ narrates,

“Temporary marriage was only permissible in the beginning of Islam. A man would stay in a city in which he would have no acquaintance. So he would marry a woman for an appointed time which considered good for his stay. She used to protect his goods for him and cook his food till this verse was revealed, ‘Except their wives or what their right hands possessed’ Ibn ‘Abbās ﷺ said, ‘Then every private part except those two (which have been mentioned in the verse) became unlawful.’”<sup>1</sup>

The permissibility of Mut'ah is only attributed to the Shi'ah – “However the Shi'ah have left the belief of ‘Alī ﷺ and have gone against his actions when it has (clearly) been stated in Saḥīḥ Muslim that when ‘Alī ﷺ heard ‘Abdullāh ibn ‘Abbās ﷺ allowing the permissibility of temporary marriage (prior to him correcting his opinion) he said, ‘Ibn ‘Abbās! Do not say this because I had heard Rasūlullāh ﷺ forbidding temporary marriages and the flesh of donkey’s on the day of Khaybar.’”<sup>2</sup>

Concluding, the following is mentioned in the great Ḥanafī Fiqh manual, Al Hidāyah,

“And Nikkāh Mut'ah is invalid. And that is when a man says to a woman, ‘I will seek benefit from you for (the duration of) a certain period in exchange for (certain) wealth (i.e. clothes, money etc.)... We are of the opinion that Nikkāh Mut'ah has been proved to be abrogated by the consensus of the Companions.’”<sup>3</sup>

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<sup>1</sup> Mishkāṭul Maṣābīḥ

<sup>2</sup> Mirqāṭul Mafātiḥ

<sup>3</sup> Hidāyah Awwalayn

“All the ‘Ulamā are of the opinion that Mut’ah is forbidden... However some may object on the consensus of the Companions and say that ‘Abdullāh ibn ‘Abbās ؓ was not of this opinion during the time of consensus. The answer to this is the incident with ‘Alī ؓ (mentioned above). Ibn ‘Abbās ؓ then corrected his opinion and thus, the consensus of the Companions was established.

Mut’ah was allowed prior to the day of Khaybar but on the day of Khaybar, the Prophet ﷺ had forbidden it and the (eating) of the flesh of a donkey. Then in the year of the Conquest of Makkah, it was made Ḥalāl for three days during the Days of Awtās. Then on the fourth day, it was made Ḥarām till Qiyāmah.

”<sup>1</sup>

### **Question – Is Nikkāh Muwwaqat allowed?**

“Nikkāh Muwwaqat is when a man marries a woman in front of two witnesses for a fixed amount of days e.g. Ten days or one year etc. There are two differences in Nikkāh Muwwaqat and Nikkāh Mu’tah. The majority of the ‘Ulamā are of the opinion that this is forbidden.”<sup>2</sup>

Both are completely unlawful, a person who does this will be involving themselves in the grave sin of Zinā (fornication) which will be discussed later inshā Allāh.

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<sup>1</sup> Ashrafūl Hidāyah 4/50

<sup>2</sup> Ibid

# Everybody Slips Up

Many people are very harsh with themselves. The feeling of guilt and regret leaves a big stain on ones heart; this stain can feel like a blemish upon ones record and life. The reality of this all is quite simply that everybody slips up. A person must understand this properly or there will not be much sweetness in worship. Many people complain that they feel too sinful to go the mosque or read the Qur'ān; every time they think of doing wuḍū and engaging themselves in worship, they begin to remember all the sins that they have done and are consequently put off from doing any act at all. This is the result of a heavy heart.

The reason I am mentioning this here is because this feeling comes largely with relationships. Once a person enters into a relationship, it becomes part of his life until the relationship comes to an end. It is a spiritual ailment indeed but it is much like a physical ailment in its characteristics. For example, when a person has the flu, he will have to live with it, walk with it, travel with it until one day he uses medicine which is a means of bringing an end to this ailment. In the same way, when a person is in a relationship, his heart automatically begins to carry a weight of guilt and while he walks with his partner, lives with her in his life, travels with her and eats with her; his heart is effectively doing the same. The longer this continues, the bigger the weight of guilt becomes until eventually a person must cause an end.

Now, this is the point where a person slaps himself on the head and says, "Why did I do that for?!" Many people regret things in hindsight, this is because Allāh ﷻ increases a person's wisdom and maturity as he grows up and develops. The reality is that there are always lessons to take. For example, every year students make the transition from excited college kids to mature adults at university. If we were to go back to college for a few days to see the state of the people, the first thing that would strike us would be the immaturity of a large amount of people. The reality is, we ourselves were in that immature state but as we grew up, Allāh ﷻ gave us understanding and the ability to recognise past mistakes. This is a cycle of life and inshā Allāh when we are 70,80 year old chachas (erratic uncles) we will get angry at all the youngsters

for being too excited. Some of us are cranky as it is and so as time progresses, we should make dua'a that Allāh ﷻ keeps bashfulness and softness inside of us.

However, we must not forget the past years of our lives as they are instrumental in explaining who we are today. We must not look at the past and think that it is done and dusted but we should take lessons from the mistakes we have made and make sure that we do not return to them. It is only then they can be forgotten. Many people enter a new year, stuck in the mindset that we will make this year one which is fruitful but fail to assess why their previous years on this planet have been a shambles. As Allāh ﷻ says in the Qur'ān, **"So, relate the chronicles, so that they may ponder."** Similarly, after narrating the entire story of Yūsuf (peace be upon him) Allāh ﷻ says **"Surely, in the narratives of these, there is a lesson for the people of understanding."** Allāh ﷻ is relating the matters and issues of previous nations so that we take heed and learn where to change. I remember telling one person that in this examination of life, Allāh ﷻ is the examiner, the Qur'ān & Sunnah is the marking criteria and the lives of the pious are the past papers from which we draw perfect answers. From this we understand that it is not just crucial to plan change for the coming years but to understand where we went wrong in previous years. Inshā Allāh, through this, we will be able to rectify ourselves.

When a student reads the Qur'ān to a Qāri, the Qāri will highlight his student's mistakes with a pen and send him back so that he can rectify his recital before he proceeds to his next lesson. In the same way, we should highlight our mistakes to ourselves and then rectify them so that we can proceed into all walks of life confident of not making the same old errors as before.

We should also not bring this guilt into our life and live with constant regret. Yes, we should regret the seconds which we have wasted in the disobedience of Allāh ﷻ but this regret should be of a motivational nature. It should not be the case that we dwell on our frailties as a weak human being but rather we should instil a work ethic inside ourselves. Imām Shāfi' رحمه الله would say,

“The heart would not be called the heart if it did not change so rapidly and man would not be called man if he was not so forgetful.”<sup>1</sup>

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<sup>1</sup> Diwān



The Prophet ﷺ said,

“All of the sons of Ādam are sinners but the best amongst those who sin, are those who constantly repent.”<sup>1</sup>

Similarly,

“The one who repents is like the one who did not sin (in the first instance).”<sup>2</sup>

May Allāh ﷻ give us the ability to rectify ourselves and stay away from the mistakes we have promised not to return to. Āmīn.

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<sup>1</sup> Tirmidhī

<sup>2</sup> Mishkātul Maṣābīh

# Religious Attraction

Along with the examples I have given above, there is also another side which needs to be discussed. This is a romance that we have been seeing a lot in recent years. People who are in university and college will understand instantly what religious attraction means. The term 'religious attraction' is quite simply when two people who are of a religious nature become attracted to one another or when a person of a religious nature is pursued by many that want a relationship with him/her. This may sound confusing so I will inshā Allāh break it up.

Many youth become interested in Islam when they hit the ages of 16-23. During this time, brothers begin to grow beards and wear the clothing of Rasūlullāh ﷺ and sisters tend to adorn themselves with ḥijāb and jilbāb. As this happens, the title of 'religious brother/sister' instantly becomes associated with them and this is natural. However, it is now a common norm to find people who are of religious attire involved in relationships with their religious opposite from the other sex. The relationship the Prophet ﷺ had with 'Āishah رضي الله عنها is in itself so adorable that every person wants this and rightly so. However, many misguided youth are going about this in the wrong way. As soon as they see a person adorned with a beard and a thowb, they feel that he is a potential future spouse and do as much as they can to capture his heart. And this also works in the other way, I have noted on many occasions that brothers instantly feel inclined towards a girl who wears jilbāb and ḥijāb and refer to her as a future 'wifey' in common street terms.

Religious attire on a person is quite a delicate issue, as it can easily deceive a person into thinking another is pious due to the clothes that he wears. Even the Munāfiqūn (hypocrites) of Rasūlullāh's ﷺ time would wear turbans, jubas and would even be in the first line of prayer! However their belief was a mere spectacle for people and they have been promised a severe punishment for their showings.

Moving back to the discussion at hand, I have decided to break down the various forms of this problem we see in society:

1. A person is religious and falls in love with another religious person.
2. A person is religious and is trying to safe guard his Dīn despite being pursued by many from the opposite gender.
3. A person is using Islamic attire in order to seduce and manipulate the other sex.

**A person is religious and falls in love with another religious person.**

The first type is a very common type. As mentioned above, people in Dīn naturally want to find their spiritual equivalent. It is natural that a person wants to have someone that is on the same wavelength as them so that they can better each other during this long walk of life. A person who is religious, instantly wants a religious person and a common problem in our society is the undying want to have a partner. Loneliness is a really hurtful thing and it can become harmful. Many people just want somebody to hold and call their own. Apart from the gift of sexual intimacy which is given with Nikkāh, there is something deep and more meaningful. There is the gift and blessing from Allāh ﷻ which is the ability to hold someone and care for them immensely in good times and in bad times. A person understands this gift the most when he is away from his beloved or has nobody to share this bond with. So this feeling is what causes the attraction to build up and gather speed. Eventually, it becomes inevitable that these two lovers will get involved with each other somehow. In colleges and university, it is most easy to get into a relationship like this because of the time allowed in class to mix with each other. Also, with the emergence of Islamic Societies, this problem has increased. ISOCS are now being referred to as Nikkāh SOCS due to the huge amount of Muslims getting into relationships with a 'Dīnī' colour.

The cure to this is quite simple – Marriage! However, many people who are reading this will be banging their heads on the wall echoing the one problem that everybody hates having, "I can't provide!" This is a real problem, many people want to marry but are not able to due to their financial position. The reality is, if we were all stable, we would be married at 18 or 19 when we first became attracted to someone. This problem is not just limited to our era but this problem was also prominent with the youngsters in the time of the Prophet ﷺ. He had given the following advice,

"O group of youth! Whosoever from amongst you has the capability to fulfil the rights of the wife should marry. For this greatly (helps in) lowering the

gaze and is a protection for the private parts. And whosoever from amongst you does not possess this capability, he should fast. This will be a means of decreasing his (sexual) desires.”<sup>1</sup>

The cure is marriage and if this is not possible, then a person should fast. Now an objection may arise that when a person fasts, his desires increase during the day. To fast for a day here and there is not the aim of this particular ḥadīth, this advice is pertaining to fasting on a regular basis with eating in moderation. Many people fast but they eat so much during Suḥūr and Ifṭār that it amounts to more than what they would eat on a regular basis.

However, this advice will only be acted upon by people who have a strong willpower to protect themselves. For the common person, it is important that he stays away from the other sex altogether. It is imperative that all means of contact which can occur outside of class time are avoided. The wisdom behind this is that the company of the other sex can become an addiction. There is a special type of softness which women are blessed with and there is a special type of charm that men are blessed with; when people of the same gender talk, these qualities are not apparent but when two people of the opposite genders talk, attraction is instantly recognised and a hint of playfulness and bashfulness can be seen. This then becomes an addiction. Sheikh Masīḥullāh Khān رحمہ اللہ would advise,

“Avoid the softness of women and the company of young lads.”

Similarly, when the great Ālim, Sheikh Yūnus Sahib (may Allāh preserve him) of Saharanpur came on a trip to the UK recently, he gave some priceless advices to the students of our Darul Ulūm. He said,

“For those of you who are Ḥafidh, your Qur’ān is your wazīfah<sup>2</sup>, you should recite one chapter everyday in your optional prayers. For those of you who are not Ḥafidh, recite Durūd in abundance, this is your wazīfah. Do not let go of your prayer, do not miss it in any state. Look after your parents and never disobey your mother and **do not look towards (the softness) of women and young boys.**”

The reason for abstentions is quite obvious, a female (or partner in general) is the remedy to much sorrow and heartbreak. Man will naturally look towards his female counterpart to mend a wound or share some love. There is only so

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<sup>1</sup> Mishkāṭul Maṣābīh

<sup>2</sup> Prescribed reading

much a man can share with another man and when that limit is reached, it is time for the female to take over. Sometimes, it only takes an innocent idea to trigger a relationship between two people of religious inclination. Maybe the passing of an Islamic book or some loving *naṣīḥah* (advice) that may have been taken in the wrong way, or maybe it was just a nice, jolly discussion. All these are problematic and should be left completely. Let sisters give *da'wah* to the sisters and let brothers give *da'wah* to the brothers. This will prevent all sorts of problems *inshā Allāh*.

This type of relationship is very worrying as many youth are getting more involved into it. However, both parties involved will be hugely ashamed of their relationship and would want to cover it up from the people so that they do not have to face the abuse and harassment of the people. This abuse is so offensive and rude that I have seen people who fornicate get off with a lesser form of abuse. If a person who is of less religious inclination was to commit fornication, he would be labelled as, 'dirty' at first but after he has explained that 'he is in love' everything seems to be forgivable. Many in the community fornicate on a regular basis merely to satisfy themselves but are considered to be 'sexually active teens' by the society. However, I have seen that when a person of a religious inclination is caught dilly dallying and slipping up with a girlfriend who is also of a *Dīni* nature, both are hammered by society who (naturally) expects both of them to 'know better'! Many hurtful terms are thrown back and forth and things get much so serious. I have seen the effect this has left on some brothers, they have been ridiculed so much that they no longer want to practice their religion. In some cases, sisters have become so demoralised due to being caught in such relationships that they feel it is best for them to remove *ḥijāb* because they are not suitable of such a lofty rank! Of course all of this is wrong and this type of harassment will *inshā Allāh* be spoken about more in the next chapter.

So to conclude, one should abstain from being in the company of soft people and avoid talking to them completely. Optional talking is completely forbidden.

**A person is religious and is trying to safe guard his Dīn despite being pursued by many from the opposite gender.**

This too is a big issue. In many instances, this is beyond the control of the person who is found to be attractive, if anything it is a test for him/her.

The recent trend for many people who may be of a high or low religious inclination is to have a beautiful, religious partner. The reason is the same, we

all want a partner who is the closest to perfection and perfection is Rasūlullāh ﷺ. So in essence, anybody who follows his blessed lifestyle is instantly recognised as being perfect and more importantly, a perfect partner. Many youngsters who wish to practice their religion are being the subject of immense attraction. A person who is well known for his Dīn and piety can be bombarded with compliments of a flirtatious nature by the other gender. If a person does not know how to ignore this tribulation, he is in huge danger of losing his chastity.

This sometimes even afflicts the most innocent of people. Many pious people have been engulfed in this and have ended up losing their righteousness altogether. The Prophet ﷺ has said,

“I have not left behind a fitnah (trial) bigger than the fitnah of women.”<sup>1</sup>

At this point, many women will become infuriated as they have been described as a fitnah! This is not what is meant by the ḥadīth, in the Qur’ān Allāh ﷻ says,

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

**“Indeed, your wealth and your children are only but a fitnah (trial)...”<sup>2</sup>**

In this specific verse, Allāh ﷻ refers to even wealth and children as a fitnah. The reason for women being a fitnah for men is because they are most beloved to men. Allāh ﷻ says in the Qur’ān,

زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْثِ

**“It has been made attractive for people to love the desired things; that is, women, children, hoarded heaps of gold and silver, branded horses, cattle and tillage.”<sup>3</sup>**

Allāh ﷻ has mentioned women as the thing which men desire most and a person’s weakness is usually the thing he loves most. Meaning, if he can’t control his desire towards it due to his heavy need for it, it can destroy him and this is what is meant in the explanation to the above ḥadīth.

<sup>1</sup> Mishkātul Maṣābīh

<sup>2</sup> Sūrah Taghābun 64:15

<sup>3</sup> Sūrah Āle ‘Imrān 3:14

Due to this being a fitnah faced by young, righteous Muslims; it is important that one ignores all avenues that are invitations towards evil. Sadly, a person may want to just look after his religion and get out of college/university but may be swept away by the glamour of spending time there. I once again urge all those people who are in this frame of mind to limit their time in these institutions in accordance with the necessity of their work.

This same problem is also the cause of concern for practising sisters. I once delivered a talk in a college and was informed that there was only one sister in the entire college who wore the veil and that she was every male's desire. Similarly, I have seen young men who have been reformers in their colleges and universities being constantly pursued by women who wish to start a relationship because they perceive them to be inspiring people.

Once a brother who was deeply involved in drugs, sex, alcohol etc said to me, "Abdus Subhan ji! I want a wife who is chup chup (quiet) and obedient, who covers well and is religious." I said to him, "Yes but what makes you think she would want a person who is involved in drugs, sex and rock 'n roll?" To this he fell quiet and said, "Good point..." And this is the problem, if you wish to gain somebody pious, then live a pious life from now and inshā Allāh at the time of marriage, Allāh ﷻ will bless you with a righteous partner due to the efforts you made in preserving yourself.

In fact, in one Qudsī ḥadīth related by Imām Nawawī رحمه الله, Rasūlullāh ﷺ said, "Protect (the commands of) Allāh and He will protect you." In relation to this ḥadīth is the story of Abut Ṭayyib At-Ṭabari رحمه الله. He passed the age of 100 years and despite this fact, his limbs, brain and senses were all still fully functional. One day, he set off on a voyage with one of his friends and after a severe storm, they found themselves shipwrecked. When the people of the ship awoke, they found themselves in an extremely tired and hurt state. Abut Ṭayyib At-Ṭabari rahimahullah was the only one from amongst them who was unharmed and he was walking around like a young man! The people were astonished and they enquired as to how he maintains such energy. He replied, "These are my limbs which I protected from transgression in my youth and now Allāh ﷻ has protected them for me in my elderly ages."<sup>1</sup>

In some cases, people just want a partner that is better than them to help them in their journey of life too. For example, a sister who is less practising would want to look for a brother who is pious and righteous as she feels that he has the capability to help her better herself. So in order to gain closeness to him,

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<sup>1</sup> Sharḥ Al-Arbaʿīn An-Nawawīyya li Muḥammad ibn Sulaymān Al-Ḥumaydī

she will use Islam. Meaning, "Brother, can you help me with this ruling please? What is it?" and many brothers are such that they instantly feel obliged to be the person to answer the question with a very long and detailed correspondence. Once this wall of restrained communication is broken down, the two will continue to speak for hours and in effect, gain closeness towards each other. The next time the sister has a question, she will immediately go to the brother. This works the other way as well.

**A person is using Islamic attire in order to seduce and manipulate the other sex.**

This is quite straight forward. There are some pathetic people in the world who use religious attire to gain some profit whether it be in the form of women, money etc. This was the situation of the Hypocrites in the time of Rasūlullāh ﷺ. They would adorn themselves with Islamic attire but would have other motives embedded in their hearts.

This is a problem which is targeted more towards males. Many youngsters are like wolves and they aim to make an impact on the lives of young women by posing as a person who is pious and well wishing. This is not to say that only men are to blame, some young females have become all too welcoming to such bogus people and are easily swept of their feet. Many girls also 'wear their hearts on their sleeves' (i.e. are easily touched 'romantically') and as a result of this, get hit for a six by preying wolves. It brings some women the greatest pride to say, "My boyfriend is so pious! He has a beard and wears a Juba!" My dear sister! Though this is praiseworthy, it does not make one a sūfī saab and the greatest saint to have ever lived! The entirety of religion is not symbolised by a beard and a juba. This reminds me of a story that was related to me by my respected ustādh, Sheikh Ḥassen Dockrat (may Allāh protect him); he relates,

"A person came to seek the counselling of Sheikh Ashraf 'Alī Thānwī رحمه الله with regards to a proposal that was sent to his daughter. He said, 'Sheikh! a man has asked for my daughters hand in marriage and he has great characteristics but he has this one deficiency... he has no beard.' To this Sheikh replied, 'The entire religion of Islam is not symbolised with the beard!'"

There are other things to look for in a person, external appearance is very important but being spiritually clean internally is also important.

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<sup>1</sup> Please kindly note, the beard is of utmost importance. This parable has just been placed here to show that along with the external appearance of a Muslim, his internal qualities should be correct to. It is in no way a proof for a person to shave.



However, in the context mentioned prior to this anecdote, sisters must learn not to become flattered by all that walks in a juba and a topī. As the proverb goes, "All that glitters is not gold."

These relationships are the most dangerous out of the three that have been mentioned in this chapter. The reason being that in the first two instances, there is some piety and consciousness of Allāh ﷻ in the youth mentioned as they are righteous people who have merely been deceived by Shayṭān. They maintain the idea that what they are doing is wrong and that their relationship must be ended but in this final case, there is only attire and no substance (of righteousness) behind it and thus a person can do anything without any barriers of religious awareness to stop him.

These people are complete and utter bogus Muslims. I have been made aware that they flirt regularly with sisters and even have their own chat up lines! One respected brother told me that these people are asking sisters for their phone numbers so that they can wake them up for Fajr. Allāhu Akbar! And the sisters are giving their numbers away thinking they are doing the right thing! This is really worrying and must be stopped as soon as possible. From amongst the wonderful statements of the 'Ulamā of Hind is, "Hushaar raho!" (Stay vigilant! Stay smart!). This is something we should remember at all times.

The punishment of all three in this world is disgrace and a strong need for sexual intimacy thereafter. As soon as the taste of intimacy sets into the hearts of people, it becomes excruciatingly hard for him/her to get rid of it unless they make sincere repentance. If they are unable to do this, then a strong, uncontrollable need to fulfil their lust may take over.

Also, if people come to know of their relationship, they become known as 'dodgy molvis', 'hip hop ḥijābis', 'fake sheikh milk-sheikh' and the like. This type of disgrace is immensely unbearable for some as it takes them from the peak of respect (where they used to be) to the lowest of lows in the eyes of the people. I know of one brother who had been disgraced by people so much that he became very anxious to advise anyone about Islam thereafter because he was always in fear of being reminded of his mistake. Similarly, girls become known as 'part time ḥijābis' for their slip ups and the biggest disgrace is when people whisper their murmurs in society to others. Then, people who do not even know of that Muslim sister will instantly hold a shameful and disgraceful view of her due to the rumours. A wonderful du'ā of Rasūlullāh ﷺ is in his statement, "O Allāh! Cover my mistakes and calm my fears!". Rasūlullāh ﷺ

was free from all fault and mistakes but he would make such supplications for the learning of his ummah.

May Allāh ﷻ protect us from this disgrace and this problem. May He keep us steadfast. Ameen.

The next chapter will inshā Allāh follow on from this, I want to mention a brief chapter on backbiting as that is related to what has been discussed over the last few pages.

# Backbiting (Ghībah) & Saying a Good Word

As I mentioned in the previous chapters, Ḥarām love only entails problems. Many in the community begin to speak bad when ‘religious relationships’ are exposed. Though some may feel that those involved in such sin may be deserved of the abuse, it is totally forbidden to harass a Muslim person in that manner and spread his sin like that. I came across an article recently published by an ‘Ālimah in a local college. It has been written in a way which is understandable to the youth and has been widely received with huge compliments by many. I have decided to also print it here as it deals with the matter at hand in a complete manner.

*“College is nearing its end and just as it's ending, a whole load of issues pop up. You go towards the canteen area and you hear Faṭīmah saying, "Zainab has been talking to a guy and he's been saying this and this....!" and Aḥmad's talking to Dhul Kifl saying "yaar wo larki (man, that girl), she's been on MSN bare with fulān fulān (so and so).”*

*Allāhu Akbar, Lā Ḥowla wa Lā Quwwata Illah Billāh.*

*Let's put the prayer room issue to the side, and step outside the green mobiles, walk down the slope or the steps, and start walking towards the canteen.*

*"Oh my days Zainab did you hear that 'Abdullāh has been talking to Ruqayya? Oh my days you'd never imagine that. Oh my days and I thought they were religious. Oh my days!"*

*"Ya man I'm better than Ruqayya, she wears a jilbāb and she talks to this guy. I don't wear a scarf but I'm good! At least I don't talk to non mahrams. Pssst. Ruqayya, look at her walking around in her jilbāb..."*

*"Whaaaat! HIM? He wears Islamic clothing and he is talking to a GIRL? At*

least I pray one Isha here and there but HE wears those clothes, he isn't better than me, at least I don't wear Islamic clothes and talk to guys..."

What is wrong with the Ummah of today? People just love gossiping and are totally unaware of the teachings of Islam. Walking from the prayer room to the main building and you hear people classing themselves as innocent Muslims, just because they know a girl wearing hijāb and an jilbāb is talking to a guy, or knowing that a guy with a beard is talking to a girl, and they go on saying "I am better than her, I am better than him", "at least I don't talk to a guy/girl whilst wearing hijāb" or "wearing a topi". These people are talking about them saying "the religious people are doing Zinā" etc. etc. Well stop there dear brothers and sisters, in fact in the Ḥadīth of the Messenger ﷺ it says:

The Prophet ﷺ once gave counsel to Abu Dharr ؓ, saying: "O Abu Dharr!

Beware of backbiting (gheebah), for backbiting is graver than adultery (Zinā)." Abu Dharr ؓ said: "Why is that so, O Messenger of Allāh?" He ﷺ replied: "That is because when a man commits adultery and then repents to Allāh, Allāh accepts his repentance. However, backbiting is not forgiven until forgiven by its victim."

So Faṭima and Zainab and Ismail are talking about "Abdullāh and Ruqayya, eating away at their flesh because they are talking about them, but we have already focused a whole post on backbiting, so let's now apply it to the situation here.

The girls in the canteen and the boys in the quad are sitting amongst themselves, thinking they are better than "Abdullāh and Ruqayya because they do not talk to guys / girls whilst wearing a juba, whilst wearing hijāb or whilst wearing a topi. Hence they say, "If I was wearing Islamic clothing I'd respect it by not talking to a guy / girl". Well that's all good but then when they go on to say "at least I'm not wearing it and doing Zinā! Look at them, perhaps they should practise what they preach."

Faṭimah and Zainab should stop there. Read once again the ḥadīth of Rasūlullāh ﷺ:

O Abū Dharr! Beware of backbiting, for backbiting is graver than adultery (Zinā').

Rasūlullāh ﷺ advised Abū Dharr ؓ, a Saḥābī, that O Abū Dharr ؓ! Do not backbite. Stay well away from it. Because, O dear brothers and sisters! Do not

*sit there during your lunch break talking about the juba, bearded, topī person; and you're going to sit there talking about the scarf hijāb person, in this is great sin! Do not sit there innocently and think that you are better than "Abdullāh, or that you are better than Ruqayya, because in fact, when we look at this ḥadīth, we find that in reality, you are not because when "Abdullāh or when Ruqayya goes home and goes up to their room and raises their hands in front of Allāh ﷻ and says "O my Lord, O my Lord! Forgive me!", then Allāh ﷻ will no doubt forgive him, but when you O Shagufta and when you O Zul Kifl, go around talking about "Abdullāh or Ruqayya or whatever his or her name is, then you, my dear brother or sister, cannot go to Allāh ﷻ and say "O my Lord! O my Lord! Forgive me!" No, you must go to "Abdullāh and Ruqayya, and you must say, "O "Abdullāh! O Ruqayya! Please forgive me!" Now how does that feel? While the person you're talking about can go straight to Allāh ﷻ and be forgiven in less than a second, you cannot do that."*

From the above article it is quite evident that backbiting is wrong. A sister could be covering her body in its entirety but she still may be rendered worse than a person who is committing fornication. For example, if a fully covered girl is walking with her friends and they happen to walk by a sister who is sitting with her boyfriend, and then they pass a mere comment amongst themselves, "Look at her! She is so vile and disgusting! No shame!" As soon as they have uttered this utterance, they have rendered themselves worse than the fornicator as the ḥadīth is quite explicit, "Backbiting is more (worse) than fornication (Zinā)."

Furthermore, this problem is largely found in women. Men rather have the feel to knock one another out and that is the end of the matter but the problem of gossiping is more specific to some women (not all). Many sisters spend hours and hours backbiting and echoing the same problem over and over again. The same issue that they were talking about in the beginning of the conversation is analysed in to 200 different angles and constantly brought up again with no solution. This is a huge waste of time! Furthermore it impacts the heart in a very bad way, it makes it feel ugly and weighty.

**Lesson to learn:** Stop talking rubbish and make use of your time! As a poet once said "Time is like a sword, if you do not use it, it will be used upon you." Similarly, "A sign of Allāh's abandoning a person is his useless chatter." Also, stop doing ghībah and enjoying it as if it were a thrilling movie with popcorn! As Allāh ﷻ mentions,

وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۚ أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ

**"And do not be curious (to find out faults of others), and do not backbite one another. Does one of you like that he eats the flesh of his dead brother? You would abhor it. And fear Allāh. Surely Allāh is Most-Relenting, Very-Merciful."**<sup>1</sup>

The remedy of backbiting is to become aware of your speech. Many people speak about complete and utter nonsense for hours on end. A person has to sit back and analyse his speech. This will be hard to do at first but after a while, a person will become accustomed to hearing himself. One should make a promise to himself/herself that today, I will only speak about this and if anybody backbites, I will not reply. When a person is constantly in this mindset, it does not take long till it becomes second nature. Practice makes perfect! Furthermore, a person must understand when he should not speak at all; many have the want to make a comment at every available opportunity. This too is problematic as the tongue can get people into trouble the most. Sometimes, if we backbite about the wrong person, they might just come back and beat us up. One should constantly make repentance for the sins of the tongue. Inshā Allāh, like this, we will be able to have more control over our tongues.

Remember, the Prophet ﷺ said.

"From the excellence of a man's Islām is that he leaves that which does not concern him."<sup>2</sup>

Al-'Uqayli narrated a ḥadīth of Abū Hurayrah ؓ,

"The people with the most wrong actions are those who speak most about what does not concern them."<sup>3</sup>

'Amr ibn Qays al Mulā'ī said, "A man passed by Luqmān ؓ when there we people with him and said to him, 'Are you not the slave of Bani so-and-so?' He said, 'Yes.' They said, 'The one who used to shepherd the sheep and goats

<sup>1</sup> Sūrah Hujurāt 49:12

<sup>2</sup> Tirmidhī

<sup>3</sup> Jami' Al 'Ulūm Wa Al-Ḥikam pg. 183

on such-and-such mountain?" He said, 'Yes.' They said, 'What made you attain that which I see you have attained? (i.e. a high rank with Allāh ﷻ).' He responded, 'Speaking truthfully and (keeping) lengthy silence about what does not concern me.'"<sup>1</sup>

Wahb ibn Munabbih said, "There were two men in Bani Isrā'īl whose worship took them to the point where they walked on water. While they were walking on water, they came upon a man walking on the air. And so they said to him, 'O Slave of Allāh, how did you attain this rank?' He said, 'By (acquiring) a little amount of the world. I discouraged my appetites, and restrained my tongue from what does not concern me, and I desired what my Lord calls me to and clung to silence, so that when I swear by Allāh, He fulfils my oath and when I ask Him, He gives me.'" They entered upon one of their companions when he was terminally ill. His face was radiant so they asked him the reason for his face's radiance. He said, 'There was no action in which I placed more confidence than in two qualities: I used not to talk about what did not concern me, and my heart was at peace towards the Muslims.'" <sup>2</sup>

Muwarriq al 'Ijlī said, "There is a matter which I have been seeking since such-and-such year (i.e. a long time ago) which I have not yet been able to find but which I will never stop seeking." They said, "What is it?" He said, "Restraining myself from what does not concern me.""<sup>3</sup>

May Allāh ﷻ give us the ability to correct our nature. Āmīn.

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<sup>1</sup> Ibid

<sup>2</sup> Ibid

<sup>3</sup> Ibid

# Moulding

Moulding is when an individual attempts to configure aspects of another individual in accordance to what he desires to be in them. Of course, this is all a dreamer's fantasy.

In the current climate, most individuals who practice this are unfortunately those who are regarded as being practising. Sometimes, a person may find somebody who is beautiful, funny, smart, intelligent and has all the ingredients to make a perfect life partner apart from one core recipe. However, this recipe is so important, a person feels a huge need for their partner to possess it and without it, the future is dim (not orange). This core recipe is Dīn. Every practising person naturally wants Dīn to be in his partner and if it is not there, he tries to mould her into a pious young Muslimah.

The reason for this is down to a person wanting somebody who he knows has all the features to keep himself satisfied; a person who is perfect and compatible in every way. The reason why this is found in practising people more is due to the Islamic knowledge that they may possess. The knowledge tells them that they need someone who is their equivalent in religion also and so they will try to religiously influence their girlfriends/boyfriends so that they fit the description of a perfect life partner. For example, Sikander is a faithful supporter of Arsenal Football Club but he feels that his girlfriend Sophia, as wonderful as she is, does not have that same enthusiasm for the team. So in order to rectify this, he begins to mould her into his line of thought by purchasing Arsenal jerseys, magazines and merchandise for her. In the same way, a practising Muslim boy has a girlfriend (yes, it is contradictory) and she is amazing but she is slightly neglectful of her religion. Because he cares for her, he buys her books and hijābs/jilbābs so that she may adhere to Islam in the manner he would like.

This is prominent in both males and females. During my time in college, I have come across many scenarios in which sisters were trying to better their



boyfriends who were indulged in drugs by giving them many religious advices and products. The majority of the time, it never worked but caused more problems. These problems came about when the sisters had spent tons of time in trying to help and just when things looked to be getting better, their boyfriends ended up smoking a bag of cannabis! One sister had scolded her boyfriend and even sent him on jamaat for a few days but it was to no avail! This is because these people fail to realise that guidance is only in the hands of Allāh ﷻ, as Allāh ﷻ says in the Qur'ān,

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

**“It is nothing else but a message of advice for all the worlds, for the benefit of any one from among you who intends to go straight. And you cannot intend (to do anything) unless it is so willed by Allāh, the Lord of all the worlds.”<sup>1</sup>**

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

**“You cannot give guidance to whomsoever you wish, but Allāh gives guidance to whomsoever He wills, and He best knows the ones who are on the right path.”<sup>2</sup>**

And we know that guidance can only benefit a person, if he himself wants it. For Allāh ﷻ says,

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ ۚ مِنْ أَمْرِ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ

**“For every one (from among you) there are angels replacing one another, in front of him and behind him, who guard him under the command of Allāh. Surely, Allāh does not change the condition of a people unless they change themselves. When Allāh intends evil for a people, there is no way to turn it back, and for them there is no patron other than Him.”<sup>3</sup>**

<sup>1</sup> Sūrah Takwīr 81:27-29

<sup>2</sup> Sūrah Qaṣaṣ 28:56

<sup>3</sup> Sūrah Ra'd 13:11

Guidance is a factor that most people forget when they get involved into things like this. At the end of a day, a person can give another the best lecture on following Islam in the correct manner but it will never be of any benefit if the person who is being lectured has no sincere desire to change. Thus it should be remembered, that moulding and changing a person is totally dependent on Allāh ﷻ and nobody has the ability to influence anyone lest that person himself wants the guidance. The most one can do for another is make du'ā. As a result of that desire for change, Allāh ﷻ will grant him divine guidance.

May Allāh ﷻ guide us in every walk of life. Āmīn.

# Loneliness

Many people are of a beautiful nature, great conduct and of religious insight, yet still they fall into the snares of Shayṭān. This is not because they are evil people or that they have bad hearts. It is quite simply down to the fact that they are lonely! As mentioned before, a person constantly needs a hand to hold, a pair of eyes to look into, and quite simply, a person to love. Many people can live without this partner until a certain age but as soon as they reach the limit, the mind becomes infatuated on having a partner. Why do you think the number one discussion in many Islamic Societies is marriage? Because, a huge number of brothers and sisters have reached a point in their life where they cannot concentrate on anything but marriage.

When this infatuation occurs, a person starts to feel isolated as there are things in his heart which want to be expressed but there is nobody to express them to. This leads to a constant state of depressive loneliness. This feeling is not limited to a particular gender or peoples but this is a feeling which is common in most people. Man needs a companion. A man can only speak to his male friends about certain sorrows and his male friends can only console him to a certain extent. When that limit has been reached, it is time for a woman to take over and pacify the man as women are naturally gifted in such matters. When the Prophet ﷺ would come home to 'Āishah ؓ after a long hard day, she would embrace him and recite poetry to calm his anxiety. She would say,

“I have a sun and the horizon has a sun,  
But my sun is better than the sun of the sky,  
because the sun of the sky comes out after Fajr,  
but my sun comes out after ‘Ishā’.”<sup>1</sup>

What she meant with this poem is that while the sun of the sky only shines during the day, the radiance and light of Rasūlullāh ﷺ is a 24 hour light and is

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<sup>1</sup> Toḥfā e Dulhan

shining bright at all times. These words would make Rasūlullāh ﷺ very happy and it was because of gestures like this, 'Āishah رضي الله عنها remained his favourite wife.

These are the qualities that people look for in a marriage. So stories such as the above trigger a feeling in a person's heart and give him a yearning desire to acquire this type of love.

This loneliness is fuelled because of the constant emphasis our society puts on relationship. It is strengthened further by the many television shows and movies that we see on a regular basis. Romantic relationships are shown to be so sweet and adorable that many people want to be a part of it aswell. This is a huge problem with sisters who entertain themselves with romantic comedies and fairytale love stories. Many girls get so many nice proposals but reject them one after the other because they are waiting for Harry Potter to pop by on his broomstick. Many brothers are rejecting very nice women because they are waiting for a girl who fits all sorts of bizzare criterias. This is really problematic as a person will remain lonely if one keeps conforming to such ideas. People of the Indo-Pak subcontinent are huge sufferers of this ailment. Hollywood plays with a person's mind in relation to possible realities but Bollywood takes reality and flushes it down the toilet. There is no reality and everything is possible! Every film has a love plot which seems so romantic and thrilling that a person feels heavily inclined towards it. The truth in the matter is that things portrayed in such movies do not happen. They are merely thrilling thoughts of the writer which capture the minds of the public. The common folk then go out in an attempt to reconstruct this in their own lives and when they miserably fail, they become sad.

Depression is also something that emanates from loneliness. The reason is obvious, but the effects of this can be extremely harmful to a person. Many people do crazy things because of their loneliness. Many times people have started smoking and using drugs in order to remove the pain. Others begin to inflict self harm and these are all hugely worrying!

Many young girls begin to write the names of people they fancy or would like to marry in future on their arms and body by scratching themselves with sharp metal. Tattooing and writing names all over hands, walls, exercise books have become all too common. I remember mentoring a young girl once who was completely infatuated upon a boy elder than her. It began as a crush but soon she began to watch him play cricket in the playground, take pictures of him on her phone and even write his name all over her books. The young man did not realise this at all but when he did, he treated the girl in a foul manner (which

he thought to be correct in order to shake her advances off him) and she as a result of this began to inflict self harm. An extreme it may be but it is fast becoming a trend.

It must also be remembered that men also suffer from loneliness. Sometimes it gets very hard for men as after a long, hard day out of the house, they would really like to come home to someone they could cuddle and speak to. That is quite simply the reality without beating around the bush so as to say. This loneliness can get really sad from time to time, especially when a person is feeling low in spirituality. In this situation, a person constantly gets attracted to whatever softness is shown to him.

People who are into this problem of intermingling in canteens, quads and socialising areas, must become most cautious. When a person is feeling very weak and sad due to his loneliness, he may want to marry the first person he sees. I had once been sitting with a brother and when a girl happened to pass by, he immediately said, "That is wifey right there!" When a person is in this state, he must keep away from the other sex as he may go to a girl for comfort but she may soon become his addiction and he will not be able to stop talking to her. When in this state, a person should also lower his gaze as sometimes a person in this state notices the most rosiest cheeked girl, with mesmerising, big, brown eyes and a big smile. Naturally, he feels inclined towards this person. At this juncture, a person must punish his nafs and desires by placing a punishment on himself of 50 Astagfirullah(s). He should make a firm intention of reciting a set amount of dhikr. This will then help him turn towards the remembrance of Allāh ﷻ and strengthen his resolve. When a person engages in worship and refuses to give in to the desires of his nafs and Shayṭān, the pair get angry with him and stop seducing him towards evil. This is because they get annoyed that instead of being inclined towards this girl, he is engaging himself in the remembrance of Allāh ﷻ! As a result, Shayṭān and the nafs will stop placing these thoughts in the heart. However, the more a person feeds his nafs, the more it will feel inclined towards the other sex. A person feeds his nafs by entertaining thoughts of unlawful women and of sweet relationships with them. It is most important that the person closes his eyes towards the creation and opens his heart towards the Creator. A quote that comes to mind,

"Some people lower their gazes but derive great pleasure and satisfaction by conjuring images of the beloved in the mind's eye, through the power of imagination. Thus not only the physical eye, but even the 'mental eye' has to

be cast down from strange women. This is achieved by occupying the heart with dhikr and other wholesome thoughts.”<sup>1</sup>

The remedy to this loneliness for both male and female is quite simply marriage. However, if a person is not able to get married, then he should remove his mind completely away from thoughts of marriage and romance. Television, books, movies (all types) and anything else which pushes one's mind towards having a partner should be abstained from. Bollywood in particular should be refrained from and one should constantly keep oneself busy with some sort of worship. Sometimes, even in worship there is laziness or in some cases, people get tired very quickly and look towards something else. In times like this, one should try to play some sports or sit with friends and family and have a cheerful time. The aim here is to remove the thought of marriage away from the mind with actions which are not related to it but are still within the boundaries of Shari'ah.

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<sup>1</sup> Ruḥ kī bimāria aur un kā 'ilāj

# Using the Internet & Social Networking Websites Incorrectly

Many people are now caught up in speaking to one another till the early hours of the morning. The emergence of many different websites and services that provide instant messaging have become extremely prominent. It is now quite possible to speak to complete strangers from across the world and build relationships from distances. Swapping pictures and personal details have been facilitated to such an extent that a person can now view a person miles away on a mobile phone! On the outset, it seems as another way to socialise and integrate with others who share the same hobbies as you do but deep inside this is a poison which is veiled by the society that endorses mingling. One is at threat from explicit obscenity, free mixing and paedophiles! But as this is not a book warning about paedophiles, the latter will not be discussed.

Part of being a member of such websites means that one should put his picture up for others to see. This becomes problematic when the wrong people are seeing the wrong things. It has become a trend nowadays that brothers like to show their macho body to girls in order for them to leave comments. Some sisters who have been given the ability to wear hijāb have taken it to be a part time deed and thus plaster images of themselves extravagantly adorned. This absolutely befuddles me as a girl is in more danger of being seen without hijāb on the Internet than she is on the road! One must take precaution with the hijāb and come to recognise that it is not just a cloth but the uniform of Allāh.

Some Muslims of lesser modesty are using such websites to advertise their body by wearing extremely skimpy garments or none at all and revealing their bodies. This will instantly cause the nafs to go wild and will begin to push it towards something which is imminent destruction.

Sheikh Ya'qūb Nānotwi رحمه الله mentions,

“The gaze should only be utilized to the extent of necessity and never to attain unlawful pleasure, for pleasure has no limitation and he that craves for it will never attain satisfaction and contentment. It is only the person that fulfils his desires within the limitations of necessity that can attain true contentment.”

Many people refute the claim that nobody can be attracted to someone by merely glancing at them, love and desire can only be attained once feelings have been shared. However, there is a reason for the infamous line, “love at first sight”. This is because the heart has eyes through which it sees and if it likes something, it takes a picture and stores it. Mankind has been created with a heart to love. At every moment in a person's life the heart will surely love one thing or another. These things can vary from cars, jewels, people and even oneself. The heart is indeed a delicate organ of the spiritual body and if it isn't fed the right "food" it will end up dark and unhealthy. Thus the saying of Sheikh Junaid Baghdādī,

“One who guards his heart has guarded his Dīn.”

Unrestrained glances at the opposite sex are poisonous and this is summed up excellently in one Qudsī ḥadīth,

“The (evil) gaze is a poisonous arrow from the arrows of Iblīs. He that abstains from it out of My fear, I will grant him such Imān, the sweetness of which he will experience within his heart.”<sup>1</sup>

It is very important to keep the eyes away from viewing things which are forbidden. By looking at the opposite sex, one becomes fond of the view at hand. This causes one to constantly stare at Ḥarām and wish that it was his. A beautiful poem comes into mind,

“Beauty is only for a few days...  
Good character is everlasting.  
Beauty captures the eyes...  
Good character captures the heart.”

Similarly, another poet says,

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<sup>1</sup> Tafsīr Ibn Kathīr, Sūrah Nūr



“Those long, glistening strands of hair which seem so enchanting today, will appear more revolting than a donkey’s tail when she becomes old.”

We must bring this into our lives from a young age otherwise it will be very hard for one to drop this habit of staring when he is older. A person who stares at a young age may be pardoned for being naive but if this habit continues it could cause one to be labelled a senile pervert! It is most embarrassing to see elderly men unable to control their eyes and thus be joked about as being “dirty old men”. A Muslim is to maintain respect his entire life and to earn this, one must keep the eye in its rightful socket. Many stories can be mentioned about the consequences of forbidden glances. I have put forth the following story as I felt it was extremely important to show.

A young student of knowledge went to a Sheikh in order to receive some spiritual help and purity. In the presence of the Sheikh, there was a female servant who was extremely beautiful and the eyes of the student fell upon her. He instantly became infatuated and Shayṭān had embellished her further. The lustful desire and passion had now been embedded in his heart and his eyes would be focused on her. On the other hand, the female servant was a righteous young woman and understood the darkness behind the student’s gaze. She instantly went to the Sheikh and reported the behaviour of the student. Consequently, the wise Sheikh devised a scheme whereby he hoped to cure the student of this illness once and for all.

He fed the female servant food containing a purgative (laxative) and instructed her to gather the impurity that will result from it in a separate bucket. After a few days of diarrhoea and dehydration, her appearance became pitiable. Her face had become pale and her body was frail.

The Sheikh then sent her in the presence of the student who became disgusted and appalled by the state of the female servant. The Sheikh entered the room at this point and said to the student,

“If you truly love her why did you turn your face from her now? She is still the same person with the same body. The only exception is this bucket of her impurities that has left her body. Your love for her has been extinguished by this filth. It seems that your love was for this bucket of filth and not for her, else you would not have turned your face away from her now.”

The student became really embarrassed by this incident and sincerely repented from this evil habit.

Sheikh Abrār ul Ḥqāq mentions a 7 point plan-of-action which can help a person to stop gazing at evil.

1. Whenever females happen to pass or appear, keep the gazes low, notwithstanding the difficulty the nafs will experience due to this self control.
2. Perchance the gaze fell upon a strange female, immediately lower the gaze even though you fear the loss of your life in the process.
3. Consider and constantly ponder upon what this habit will bring in its wake;
  - Disgrace in society.
  - Destruction of the nūr and pleasure of worship.
4. If one does commit this act, he should at least:
  - Pray 4 rakā'ah nafl ṣalāh as a penalty and deterrent for the nafs.
  - Give charity (as a financial penalty).
  - Repent in abundance.
5. One should become conscious that lustful glances stop the heart from prospering spiritually. The heart becomes engulfed in a state of darkness and anxiety which is eliminated only after much effort.
6. Reflect that lustful glances result in inclination towards evil. Inclination towards uncontrollable passion and this will turn into sin and transgression. Finally it will be imminent destruction.
7. A lustful gaze destroys the urge and enthusiasm to engage in acts of worship and obedience until disregard is created in the heart towards these acts.<sup>1</sup>

If a person protects his eyes from falling upon the wrong thing, Allāh ﷻ rewards him with many favours. Some will be mentioned here:

1. It is reported in one ḥadīth, “He who protects his gaze will be granted the sweetness of Imān.” This is such a reward that it surpasses the pleasures of both this world and the next.
2. The believer that lowers his gaze attains a special closeness (proximity) with Allāh ﷻ. Allāh ﷻ himself states, “I am very close to the broken hearted.” Due to lowering the gazes, the desires of the heart are certainly shattered and this becomes the means of attaining proximity with Allāh ﷻ. That may not be achieved if a person was to pray thousands of voluntary prayer.
3. Such a person, due to his constant striving and sacrificing, attains the rank of martyrdom.

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<sup>1</sup> Ruḥ kī bimāria aur un kā 'ilāj

4. Constant striving creates a state of sorrow and suffering, these are the very factors that aid in walking the path that leads to Allāh ﷻ tremendously. Much more rapidly than those who experience no difficulties and hardships. As a result of constantly sacrificing his aspirations and desires for the Beloved, the believer is able to walk towards the Beloved rapidly.
5. Due to constant striving and exertion, the heart becomes softened. Such a heart experiences great pleasure and enjoyment in worship and especially dua'a. Furthermore, such a person's dua'a is readily accepted.
6. Controlling the gaze creates a lustre and brightness within the heart. This quickly becomes manifest on the face of a person. It is for this reason that the pious servants of Allāh ﷻ have such a resplendent light on the face.<sup>1</sup>

Displaying pictures of oneself without ḥijāb is completely forbidden. It is illogical that a person covers herself up to a small group of people that she socialises with day to day and then exposes her entire body to the entire world via the Internet. One may argue at this point and say that certain limitations can be placed to prevent others from viewing these pictures. This in itself is a very foolish concept as if there is nobody to view the picture, then why bother taking it? Many people plaster their images up on instant messenger programmes and this too is wrong. A person may be able to lower his gaze in public due to fear of being caught goggling but behind the safety of his computer screen he can enjoy himself till his heart is content. One should firstly abstain of taking unnecessary pictures. Many people nowadays promote the idea, 'If you've got it, then flaunt it.' Many people came before, they too 'had it' and now they are being 'tanned' in Jaḥannam.

Some may be sceptical at this point and say "Ah, typical Maulvī! Always going to the extreme." But this is a reality which can only be understood by people of understanding and simplicity; a person will naturally look for loopholes to defend the beloved whether it is a person or object.

Similarly, as mentioned before, one should refrain from speaking to people who are Ḥarām. On a recent visit to a college, I was posed with a question that truly highlights the situation of some. I was leaving the premises when one sister approached me and asked, 'Is it okay for a person to keep a mate as a brother?' I was completely baffled by this question and I asked her to elaborate as I thought it was in relation to foster care. She said, 'I have male friends but

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<sup>1</sup> Ibid

they are like brothers to me, nothing Ḥarām is going to happen with them.’ I was wonderstruck at this and so I began my interrogation of her. I asked, ‘Do you speak to him on the phone? Do you talk to him on the internet? Do you sit with him and spend time with him? Does he embrace you when he meets you?’ She replied in the affirmative to all my questions and I duly replied, ‘My dear sister, you told me nothing Ḥarām is going to happen but you have already crossed the line!’ In her defence she argued, “But I don’t feel anything sexual or intimate towards him?” to which I replied, “But can you guarantee me that he doesn’t feel intimate towards you?” My respected Ustādh, Sheikh Ismā’īl (May Allāh protect him) mentions, “You can spend your entire life in the company of a person but you will never know what is hidden in his heart.”

People who excessively use these services become addicted to them. A person feels a great pull towards such services and his day is not complete till he has accessed it. Time is then wasted at home as people sit like zombies in front of their computers all day long waiting for something to happen. This leaves a very detrimental effect on one’s heart. When a person does nothing all day long and does not utilise the body for worship, the heart becomes very weighty. This leads a person to become sad very quickly as he may have abandoned all of his prayers because of an internet conversation.

Many of these internet relationships cause a person to feel low within themselves too. People who are in relationships will not have much to speak about and the term ‘I love you’ can only be used so many times before it becomes lip service. Sooner rather than later, these relationships lose their sparkle and glamour hence the people in them feel extremely tired of each other. The reality is that people should not be speaking to those who are Ḥarām for them in the first place. It is considered by some scholars that along with the body and head of a woman, her voice is something which should be looked after and not used in strange places. To some this may feel that Islam is limiting their socialising; this is natural for we live in a society which endorses mixing and integrating with the other gender.

Upon occasion I was travelling and I happened to be walking behind what looked like a couple. I recognised one of them immediately as he was a friend of mine. It just so happened that he had just left college and was making his way home with a girl. Unfortunately it has become a norm in our society to run when we see the ‘Maulvī Sahib’ and as he saw my shadow creeping up behind him, he turned to see who it was. His face became pale and I could read the words “Please don’t give me a lecture!” plastered all over his forehead. I gave him a cheerful smile as he is younger than me but he instantly felt the need to justify the awkward situation that he found himself in. Before I could even

greet him, he quickly let out, "Maulānā sahib! It's not what you think?" I bashfully smiled and enquired, "What should I be thinking?" He pointed directly at the girl and said, "She is my classmate!" To which I replied, "If she is your classmate then I advise you to leave your mate in the class." His relationship became forbidden when he exceeded his limits and this is the problem today. When such internet services and the like **used inappropriately** then transgression will follow. Relations from the classroom, work and mixing progress to the computer.

Furthermore, many sisters have removed the hijāb altogether due to the kind compliments that they receive through these services. The majority of people who look at them on a day to day basis will only see them wearing the hijāb and will only recognise that appearance. However, in female gatherings, many people remove their hijābs as they are with their friends and in effect take pictures to 'capture the moment'. These pictures then proceed on to their internet profiles where friends from their social group can write comments. The hearts of women are naturally soft as mentioned before. These compliments from friends may come in such plethora that the person feels a need to show her beauty off. The compliments of men or women who we consider to be elevated in our eyes may just influence us into pleasing their views and ideals. It is important that our respected sisters recognise that they are the diamonds of this Ummah.

It is well known that Allāh ﷻ guides whomsoever He wills and if a person is guided by Allāh ﷻ then it is also correct to say that He is loved by Allāh. Thus we have the conclusion that Allāh guides whom He loves.

Allāh ﷻ created men rough, broad and aggressive in structure and conduct. These qualities were given to men so that they can carry out those purposes that they were created for. Using these and many more characteristics - a man is able to work, build, farm and provide for his family. However, from within this man, Allāh ﷻ created an opposite; a diamond in the rough.

Allāh ﷻ has made women tender, soft, caring, loving and more compassionate than men. These features will enable them in future to become beautiful spouses, mothers and people who contribute to the survival of society. Men have been made strong and tough but women have been made beautiful and elegant. It is due to this elegance that they are considered diamonds in the eyes of Allāh ﷻ. And so accordingly a diamond must be kept hidden and treasured.

This is why Allāh ﷻ has laid down the order in the Qur'ān for all believing women to cover themselves. The command is for all believing women but if

we observe our communities, not too many people wear the hijāb (jilbāb and headscarf). The people who do wear it are truly beloved to Allāh ﷻ because just like the way we would provide our most adored item with the utmost protection. Allāh ﷻ has provided His treasured diamonds with the ability to cover themselves. Therefore, whomsoever Allāh ﷻ has given the ability to wear the hijāb is truly loved by Allāh ﷻ.

Allāh's ﷻ guidance only comes to those who want it,

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

**“For every one (from among you) there are angels replacing one another, in front of him and behind him, who guard him under the command of Allāh. Surely, Allāh does not change the condition of a people unless they change themselves. When Allāh intends evil for a people, there is no way to turn it back, and for them there is no patron other than Him.”<sup>1</sup>**

Allāh ﷻ does not change the condition of a person till she changes the condition of herself. Allāh mentions in a Qudsī ḥadīth,

**“O My Servant, If you take one step towards Me, I will take ten towards you.”**

At the end of the day, it is only a cloth, a thin sheet which could determine the love of Allāh or the wrath of Allāh ﷻ.

Back to the main theme of this chapter; another act that renders the usage of such services impermissible is the facilitation of sins. A lot of people have become the subject to exploitation as they themselves expose their own sins. It is common to find name bars which expose the sins that a person does. For example, it is common to see people adorning their identity with the words “That weed was strong!” The Prophet ﷺ said,

**“All the sins of my followers will be forgiven except those which are disclosed to the people. For example a person commits a sin at night and though Allāh screens it from the public, in the morning he says.  
‘O so-and-so, I did such-and-such evil deed.’”<sup>2</sup>**

<sup>1</sup> Sūrah Ra'd 13:11

<sup>2</sup> Bukhārī

These services become the means of backbiting and slandering one another. We have seen many people having fights online over such petty things because people cannot hold their tongue. The abuse given online to one another can become extremely vile. This is quite simply down to the fact that people feel safer sitting behind a computer than they do saying bad in front of a person.

Furthermore, Allāh ﷻ and His Prophet ﷺ have mentioned in many places to 'enjoin good and forbid evil.' This has almost become the opposite; many people send music files online and facilitate the pathways for other people to access such material. A person who has not done any of these sins can become taken over by the sheer pull of such services. The addiction to check ones mail or access social networking websites becomes so much that it is hard to then turn it off. Many people make the announcement that they will quit such services and become more productive but this is very hard to do. If a person uses the internet to such an extent that it becomes embedded in his lifestyle, he will always find himself at the computer at the right time to get engrossed in the things that are happening in his social circle. It is quite easy to acquire information about one another and many people become the result of degradation and humiliation.

The Prophet ﷺ has said,

“A sign of a person’s being a good Muslim is that he should leave alone that which does not concern him.”<sup>1</sup>

This statement is quite explicit in its meaning and there is no need to give a lengthy explanation about it. Many people on networking websites have over 200 friends on their friendship list. It is quite impossible to speak to each one of these people on a day to day basis. Most of those ‘friends’ serve as people who make up our society and faces we smile at or greet here and there. They are not all people in whom we place our trust and socialise with regularly yet they still possess the ability to observe our daily activities with complete freedom. There is almost a sense of slyness and spying which is detrimental to the heart of a person. Sometimes, people who are totally not expected to be on such services are also stuck in this craze!

Very recently, I was invited to give a talk by brothers in a local college. Beforehand, I had sat with them and spoke to them about the various problems we see in our community so that I could then proceed to highlighting this in my talk. The topic of internet services came up and one brother told me that he knew of a thirty five year old man with four children, who would upload pictures of himself revealing his upper body muscle! I am still puzzled to this

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<sup>1</sup> Ṭabrānī

day as to why a person who has four children is doing such antics on the internet. Despite being married with children, he still feels the need to be complimented and show his body to women other than his wife. How hurtful is this for the wife who takes care of him and his children? The stories of such incidents are many and they vary in their extremity; from a sexual nature to death threats, cyber bullying etc. The news is filled with new stories everyday in relation to people hitting new lows.



# To What Extent Should Such Services Be Used

Many people who read this may be sceptical in their opinion of this chapter and may point out that such services have huge virtues. To this I say: that the negatives outweigh the positives and the general principle in Islam is to leave such matters totally. An example from the Qur'ān,

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۚ

**“They question you with regards to wine and gambling. Say (to them), ‘In both there is great sin and (some) benefit for people but the sin is greater than their benefit.’”<sup>1</sup>**

Applying this principle to the matters mentioned above, it is quite obvious to the open minded that the problems in these services are greater than benefits they may possess. This can only be seen when a person ignores his whims and desires and analyses the issue at hand with an intelligent mind. Though it may not go in accordance with our social agenda, Allāh ﷻ says in the Qur'ān,

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ۖ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

**“And it may be that you dislike something which is good for you and it may be that you love something which is bad for you and Allāh knows and you do not.”<sup>2</sup>**

However, at times there can perhaps be some leeway. Many people genuinely use this as a means of communicating with dear ones as phone expenses may

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<sup>1</sup> Sūrah Baqarah 2:219

<sup>2</sup> Sūrah Baqarah 2:216

be too high. Sometimes a husband may want to message his wife from work or abroad. The scenarios are many but the leeway is there for people who have a very small amount of people to talk to and are not caught up in the many harms that such services bring. A circle of nine to ten people who are all spoken to and play intricately in ones day to day life is considered fine to speak too and share one's life with. However, many youngsters have hundreds of people on their accounts who they do not even speak to! So particularly in relation to youngsters, parents should supervise their socialising. My beloved teacher, Sheikh Abdur Rahim (may Allāh protect him) mentioned the remedy to this. He said to the nearest effect in one of his talks during i'tikāf, "Don't give your children televisions and computers in their own room, you won't know what they are viewing! If you are going to keep such things in the house then place them in such a room that people pass by and are constantly looking as to what is on the computer screen. The child will not dare to view anything dodgy because he is in fear that someone will pass by and see him. Like this, he will never be at peace with the computer and this will lead him to only using it when necessary!"

Concluding, other than the spiritual harms and detrimental effects to one's belief; the result of everything mentioned above is a waste of time. An Arab poet would say,

"Time is the most precious thing I can find,  
But I find that it is the most easiest thing to squander."

The topic of free time will be discussed soon inshā Allāh but prior to that, I would like to discuss some matters that are also related to this topic of love inshā Allāh.

# Infatuation and its Harms

Recently, I have heard the word infatuation being used a lot. I began thinking about what 'infatuation' exactly is from an Islamic point of view. I then thought about the difference between infatuation and a mere liking of someone. This chapter will largely deal with the feeling of infatuation upon the other gender.

According to the dictionary, the word infatuation is defined as 'an intense but short-lived passion or admiration for someone or something'. In many cases however, such infatuation is not short-lived but remains present in a person's life. It can hide itself within the breasts of mankind for a long period and just when a person thinks it has gone, it can resurface. This will be explained further in due course inshā Allāh.

It is important at this stage to recognise the difference between merely liking and admiring someone and becoming infatuated upon someone. When a person merely likes another person, it is just a way of expressing his fondness towards the characteristics or beauty of the person whom he is keen upon. This is quite normal and is felt in many people whether they like to admit it or not. For example, a person may have a work colleague who is really helpful and as a result, that person develops a liking for his colleague's kind nature. Also, a person may have a classmate who is extremely beautiful and by acknowledging her beauty, he may begin to develop a liking for her too. However, this liking remains at a very mellow stage and becomes a 'want' rather than a 'need'.

A 'want' is simply something a person would like to have; if he receives it then he is happy and makes use of it till he renders it useless and if he does not receive it, he is briefly disappointed but moves on. A 'need' however is something a person must have in order to give himself peace; if he receives it then he does not want to let it go and if he does not receive it, his heart is in constant ache.

This second type is primarily what 'infatuation' is. It is an obsession of such a nature that it traumatises the mind and punishes the heart inhumanely. When a person is 'infatuated' upon something, his life becomes unbearable until his obsession is acquired. It is true enough to say that infatuation has different degrees. Some people are affected by it greatly to the extent that their entire life revolves around their fixation and others are affected for only a specific portion of their life and as soon as that time has departed, so too has their fixation. The latter can be exemplified by the situation of a person who is popular in college. Girls may be fixated upon his flash style and his handsome face all year round but as soon as he departs, the fascination these girls felt will also go. This is because he is no longer in view.

Shah Waliullāh Dehlwī رحمۃ اللہ علیہ narrates a ḥadīth in his *Arba'īn*, "Your love for someone can blind you and deafen you." Infatuation can be on many things. It can be upon following life in certain ways, using specific methods, it can be an intense interest in an enemy etc. Here we will talk about the infatuation which is felt in a person when he likes another.

For a person to be infatuated on another person, love and admiration must have entered his heart at some point which stops him from moving on. This is seen quite explicitly in the story of Yūsuf عليه السلام which is mentioned in the Qur'ān. The story is a long, detailed one but in brief, Yūsuf عليه السلام was a man of immense beauty and great conduct. The wife of the leader of Egypt (Zuleikha is her name) at that time became infatuated upon Yūsuf عليه السلام and loved him dearly. She was so adamant in starting a relationship with him that she sought to seduce him into committing fornication. Being such a great Prophet of Allāh ﷻ, Yūsuf عليه السلام refused. These events somehow spread throughout the land and the women began gossiping and ridiculing Zuleikha. Zuleikha felt hard done by as nobody except her had witnessed the great beauty and jamāl of Yūsuf عليه السلام. As a result, she organised a banquet wherein Yūsuf عليه السلام was put forth in front of the women. They were also given knives and fruit in their hand but when they saw the beauty of Yūsuf عليه السلام, they cut their hands. As a result, Yūsuf عليه السلام was falsely dubbed as a menace to society and was consequently put into prison. He stayed in prison for seven years. It is mentioned by Maulānā Ḥifzurrahmān Syuharī رحمۃ اللہ علیہ, "Once Yūsuf عليه السلام was taken into prison, Zuleikha totally took him out of her mind." For several years, Zuleikha continued with her life and it appeared that she had moved on during this time. The flame of intense love and affection she had for Yūsuf عليه السلام appeared to have burnt out. However, after seven years, his name was mentioned in her presence and the infatuation she had rekindled itself and the flame of her love once more began to burn brightly in her heart.

The leader of Egypt began an inquiry as to see what really happened with regards to Yūsuf عليه السلام. He wanted to clear Yūsuf's عليه السلام name and so he began his 'trial'. When his name was mentioned in front of Zuleikha, the truth of her infatuation became apparent and she crumbled. After years of being so distant from the one she loved the most, the pangs of separation could no longer be hidden. She immediately admitted her fault and that she was to blame. The Qur'ān mentions,

قَالَ مَا خَطْبُكُمْ إِذْ رَأَوْتُمْ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْغَزِيرِ أَتَنْنِ خَصْصَ الْحَقِّ أَنَا رَأَوْنَاهُ عَنْ نَفْسِهِ وَإِنَّ لِمِنَ الصَّادِقِينَ

He (the king) said, "What was your case, O women, when you seduced Yūsuf?" They said, "God forbid, we know of no evil in him." The governor's wife said, "Now the truth has come to light. I did seduce him, and he is surely truthful."<sup>1</sup>

My most dearest and most beloved Sheikh Abdur Rahim Sahib (May Allāh ﷻ preserve him and reward him in abundance) writes a beautiful explanation to this verse in his tafsīr Aḥsan al Qaṣaṣ. He says,

*"Zuleikha stood on one side and listened to the replies of the women and acknowledged the innocence and high principles of Yūsuf عليه السلام. When they finished, she began, "Now the truth has come to light". She did not mince her words. Rather she accepted her guilt freely and frankly. She adored Yūsuf عليه السلام in every sense, in words and deed and she wanted the truth to be proclaimed in the open court, before all. So what had happened to her then? She had learnt a lot in sorrow, pain and humiliation. She had learnt the vanity of carnal love. Yūsuf عليه السلام, true of heart, calm in every turn of fortune, had taught her to question herself whether, in spite of all her sins she could yet be worthy of him? Perhaps when her husband was dead, and she was a widow. However, she must see whether she could understand love in the sense in which Yūsuf عليه السلام would have her understand it, that pure surrender of the self, which is not tainted by earthly matters."*

Thus as I mentioned before, infatuation is not short lived but can resurface at any time. Over here, we have the case of Zuleikha who has gone without

<sup>1</sup> Sūrah Yūsuf 12:51

Yūsuf ﷺ for years but at his mere return, she once again became dominated by feelings of burning love.

It is about this the poet says,

“Love refuses to hide, although I have tried to conceal it at countless times.  
It just returns and settles itself in my courtyard.

When my yearning intensifies, my heart revolves around his remembrance.  
Then when I want to get closer to my beloved, he himself draws closer to me.”

Yūsuf ﷺ was the ‘need’ that Zuleikha felt and by being in his company or around his matters, she felt great solace.

Now the question arises that in our day and age, is this type of infatuation on the opposite gender a good thing?

The simple answer is no. It does not befit the characteristics of a Muslim that he places matters of happiness and sadness upon the attention of a person whom he may not even spend the rest of his life. The effects of infatuation can cause many problems both spiritually and mentally. With regards to mentally, here are some;

- **Constantly being self conscious** – when a person becomes obsessed with someone, he naturally wants to look good in order to catch their eye. Thus he will always try to dress up and look good just in case he bumps into them.
- **Feeling of being unattractive if ignored** – when a person is ignored or not acknowledged by the person for whom they dress up, they often feel very low in self esteem and feel unattractive. Sometimes a person may feel that he made such effort only to be blown away.
- **Depression** – when a person cannot even gain the attention of the person that they are infatuated upon, they begin to live a life of sorrow. Nothing feels worth doing if it is not done with the ‘beloved’.
- **Sleepless nights** – when a person is infatuated upon a person, he may often suffer sleepless nights just thinking about the other person. He may spend hours upon hours devising plans to be noticed or perhaps fantasize of a day when he is enjoying himself with his fixation.
- **Unstable thoughts** – A person may think up many ways of perhaps acquiring his obsession. This may lead to unstable and impure thoughts. A

person may consider plotting against people or doing absurd things just in order to attain their desired one.

· **Mood swings** – when a person does not know what to think, he begins to have mood swings. Sometimes when things are going fine, he is in the happiest of moods but at other times he may be extremely depressed. This can perhaps be sparked by small gestures from their ‘beloved’. For example, if the ‘beloved’ merely glances with a smile at them, it may send them in to ecstasy. On the other hand, if the ‘beloved’ glances at them coldly or speaks sharply, they may feel extreme sorrow.

· **Anger** – when things are not going right and all else is failing. A person tends to get frustrated and begins to bish, bash, bosh.

· **Loss of appetite** – a person cannot eat despite being hungry. He is constantly in thought of his ‘desired one’. For as long as he feels the pains of separation, he cannot enjoy the other ni’mats and bounties of life.

From among the spiritual ailments are the following:

· **Laziness in worship** – when a person hits such a sorrowful state, he just does not like to do anything. It is easier to lie down on the bed than to make dua to Allāh ﷻ and thus there will be much negligence in prayer and Qur’ān. Sometimes, when a person does not have the thing he wants most, everything else feels useless to perform.

· **Loss of trust in Allāh ﷻ** – when a person does not get what he wants, he begins to question Allāh ﷻ and feel that Allāh ﷻ has deprived him. When his entire life is being shattered, he begins to question what Allāh ﷻ has done for him! May Allāh ﷻ protect us all.

· **Increase in disobedience** – as a result of this loss of trust, a person begins to commit sins and feels more inclined towards disobedience. A sister who may not be getting noticed by the person whom she is infatuated upon may take off her hijāb in order to lure him to her. Due to the pain the heart is feeling, a person may find solace in smoking, drugs, alcohol as it can temporarily numb the pain.

· **Heavy heart** – as a result of all this disobedience, the heart becomes stained and becomes heavy. A person feels constantly guilty with himself for the constant sin he has gotten himself into.

· **Change in personality** - when infatuation has affected a person so greatly, his personality begins to change. He become different to the man he once was in many ways. Many negative traits come inside him and his akhlāq (mannerisms) are hugely transformed. A person who was always bashful and cheerful may become miserable. One who was kind may feel stingy. One who always had time for others may push people away from him and the examples go on.

All the aforementioned point to one thing – such infatuation in Islam is forbidden. In no way is it correct for a Muslim to bear all these characteristics with himself. Such foul qualities negate the essence and aura of a Muslim. I have highlighted the problems and in the next chapter, I will inshā Allāh write the remedies.

May Allāh ﷻ strengthen the doors of our heart and keep them clean with His remembrance. May He out of His infinite blessings reward all the authors on this blog and those who inspire us to write. May He reward all you for taking time out to learn. Āmīn.



# Cure to Infatuation

The topic of infatuation is a very strange matter. I have already highlighted the problem and the illness which branch out from this feeling in the previous chapter. Sometimes, the hardest obstacle to overcome is the mind. When the mind has conceded that the body has a problem, man has already lost half the battle. Janan Begum (may mercy be upon her) was a great poet, her husband died at quite a young age and she led the rest of her life as a widow. She never forgot her beloved and was always in his remembrance. About infatuation she once wrote,

*"How can a lover conceal his infatuation from the eyes of people,  
when both of his eyes are bleeding to disclose his secret love."*

When the mind has conceded that it has been taken over by the remembrance of the beloved, it is really hard to break this train of thought. It requires a person to dig deep inside himself and strengthen his resolve. I have decided to counter the illnesses that I wrote about towards the end of the last chapter; then wherever necessary, I will add whatever else needs to be mentioned inshā Allāh.

## **Strengthening one's resolve**

For any difficult goal to be achieved, a person needs to have determination.

Rasūlullāh ﷺ said, "Actions are by intentions, and for every man is what he intended." A person will go as far as his intention; if his intention was one of

huge determination, then he will continue to reach the goal despite facing various hardships along the way. On the contrary, if a person's intention was weak, his determination and resolve will crumble at the first hardship faced in reaching his goal. As a result, he will be left unsuccessful and will continue to try finding new ways of attaining his intended target. The reality is, when battling diseases of the mind and heart, nothing is easy. There is no shortcut, there is no side road which a person can use during testing times, rather everything is done by clenching the fists and getting on with the job. The key principle is, "Never lose courage". Always keep on going even if it feels a mountain trek in the beginning. Sooner or later, the tawajjuh (attention) of Allāh ﷻ falls upon His slave which results in mass progress. In our context, this means that a person should immediately slap himself (not literally) and leave the thoughts surround the desired one. During times of frustration, such strong feelings may come back but a person should not feel hopelessness, rather he should pick himself up and try again. The resolve should be such that a person feels inside of his heart, "Even if I die, I am going to get this khabīs out of my mind and heart!" Such strong resolve is loved by Allāh ﷻ who in turn sees the mujjāhadah (effort and struggle) of His slave. Consequently, Allāh ﷻ gives the slave the ability to fulfil his task.

### **Remedies to the illness mentioned in the previous article:**

***Constantly being self conscious*** – The remedy to this is to avoid trying to look good. One who is suffering from this ailment should wake up and roll out of his house without over elaborating his looks. This doesn't mean he goes to college, university, work with a creased up khurta pyjama! Rather, he wears whatever he finds in his hand. He should not think to himself, "I am going to wear a dark colour because it makes me look mysterious!" The main objective here is not to make much of an effort, after continuously doing this he will not care whether he looks ugly or not as he has nobody to impress. Thus, by not impressing the beloved, he begins decreasing in his love and concentration for her.

***Feeling of being unattractive if ignored*** – feeling unattractive can be from the Mercy of Allāh ﷻ especially in our day and age. Sometimes when people know that they are appealing to the other gender, they tend to go by the proverb, "If you've got it, then flaunt it!" and thus a person will wear his/her clothing in a manipulative way. When a person feels unattractive, it can prevent him into going into illicit relationships. His esteem is fragile with regards to interacting with the opposite sex and before he even begins to be flirtatious, he will remind himself, "Yaar.. you are the ugly duckling, why

would a girl of her calibre be interested in you?!" As a result, this mindset will overpower the want of doing *Harām*. When a person starts feeling unattractive due to being ignored, he should constantly remind himself, "This person is not my spouse and my beauty will only be for her. What difference does it make to me if this person doesn't think I am attractive, it is not like I am going to spend the rest of my life with them." Thus when a person doesn't receive the attention he was hoping for, he should not feel lowly but should rather pass it off and feel that the only opinion worthy of his time is that of the one he will marry and remain with.

**Depression** – Depression often stems from loneliness and isolation. Depression feeds on the frailties of the mind and the weaknesses of the heart. As a result, a person finds solitude only in his sorrow. It is a vicious circle which revolves around anguish. It is important to spend as much time with good friends, going out and playing football and having a general laugh. If a person finds that he is constantly falling into sorrow and his eyes are burning with tears, he should do things which cheer him up even if it means forcing oneself. Sometimes, a person finds such happiness in his friends, our friends are always people we look to and smile with. It is important to be with them. Another way is to spend time in *dua'a*, speaking to Allāh ﷻ about your problems. Explain the contents of your heart by telling Allāh ﷻ the story from the beginning to the end. He hears and understands everything, even the whispers of the heart. Reading *Qur'ān* and Islamic literature can also prove to be beneficial.

**Unstable thoughts** – These thoughts are from *Shayṭān*. Rasūlullāh ﷺ has given us the remedy for such thoughts. We must say *Ta'wwuz* (A'ūdū billāhi min ash shayṭānir rajīm) and then change our thoughts. This can be done best by engaging in *dhikr*. Let a person constantly say "Astagfirullāh" (O Allāh! Forgive me). One should also reflect on his selfishness which is being portrayed by his desire to cause unrest in the lives of others.

**Mood Swings** - This is perhaps one of the hardest ailments to get rid off due to the unpredictable nature of a person. Imam Shāfi' رحمه الله would write, "The heart is only called the heart because of its rapid change." Different things that happen in our life change us. Sometimes this is caused due to factors within our control (such as our own actions) and at other times these changes are caused by factors which are outside of our control (such as actions of others or environmental changes). As mentioned in the other post, sometimes the attention of the beloved can send one into ecstasy and likewise a cold look can send one into deep sorrow. The best way to avoid these mood swings is to avoid the beloved altogether. Some people are such that even though they are

not in contact with their desired one, they will speak to those who are, in an attempt to find out any news about their life. The best thing to do at this juncture is to ignore and leave everything connected to the person at hand. However, it is also important to try one's best to leave those things which make a person angry, sad or frustrated. These feelings are such that they provoke the feelings of want and miss. A person then goes into a frenzy and due to missing and wanting the beloved, the mood swings occur. When a person feels he is going into a strop, he must try his best to avoid the people who are dear to him. In such instances, a person can cause damage to the hearts of others and then regret it later. The bottom line here is, one needs to be patient and slowly over time, these mood swings will occur less. When one is frustrated and then begins to miss the beloved, it is important to busy the mind with something else. Exercise and physical sports are the best for this, in some instances, playing a football game on ones Playstation can also bring a change in thought.

**Anger** – Anger is such a thing which can emanate from mood swings. Sheikh Abdur Rahim (May Allāh protect him) once mentioned,

غص کا آنا برا نہیں - غص کو لانا اور غص نکالنا برا ہے

*"The coming of anger is not a bad thing... bringing anger (by force) and then taking it out (on others) is bad"*

He then continued, "Anger is sometimes good. Allāh ﷻ gave it to us so we can protect ourselves otherwise we wouldn't care about what happened to us or our families. So as long as a person is late in getting angry and quick in returning to his normal state he is fine. Also, as long as his anger is not for personal and worldly matters and it is for Dīn, then he is fine too. Remember, "sorry" is the hardest word to say but we should not hesitate to say it when we realise our mistake."

The advice to a person who is angry is mentioned in the ḥadīth, he should recite Ta'wuz and then do wudhu to cool himself down. If he is standing up then he should sit down and if he is sitting down he should lie down. It is also useful to take deep breaths and blow the matter off. Sometimes, we get annoyed by little things but the main reason of our anger is our infatuation. Then when someone asks, "What is the matter?" we mention the little thing because we are too ashamed to say, "I am infatuated with a girl." Just the way we consider it to be shameful and pitiful when asked about our anger, we should also consider this infatuation to be something lowly and not worthy of getting angry over when we are in a state of calmness. Let's not blow things

out of proportion, that's one of the greatest crimes a person can do. Though this infatuation maybe something big in your life, nobody other than yourself really cares about it. By constantly remembering this, a person will be able to take a huge weight off of his shoulder and turn it into a feather.

**Loss of appetite** – Sometimes this can be a great ni'mah of Allāh ﷻ, especially when a person eats uncontrollably. The main thing over here is not to starve oneself to the brink of exhaustion but to take healthy amounts of food. Rasūlullāh ﷺ would eat moderately himself so this is not a bad thing. However, sometimes we hear stories of sisters who become anorexic due to this and refuse to eat. This is not right, Allāh ﷻ has given the body to mankind as an amānah (trust). If our friends were to give us a fragile diamond necklace, we would take care of it and polish it every day so that it returns to its rightful owner in a good state. In the same way, we have to look after our body and condition it well so that when we give our body back to Allāh ﷻ, it is not in a bad condition. It being in a bad state reflects the ingratitude of a person. If a person is really struggling, then he/she should try to eat many khujūr/tamr (dates) and drink water in abundance too. Inshā Allāh there will be great barakah (prosperity) in this.

### **Remedies to spiritual ailments:**

**Laziness in worship** – In such a situation, a person has to force himself onto the prayer mat and pray. He has to constantly make the dua, “O Allāh ﷻ, whether I want to or not, pull me by my forehead onto the prayer mat. O Allāh ﷻ, whether I want to or not, pull me towards the Qur'ān and make me read it. O Allāh ﷻ, whether I want to worship You or not, make Your worship compelling upon me.” It is also good to find some pious friends and build up a relationship with the mosque. The more a person goes to the mosque for prayers with congregation, the more he builds up an attachment to the house of Allāh ﷻ and the Qur'ān itself mentions that such prayer stops a believer from indulging in immoral activities. If a person has a pious, best friend, it is important for him to trust his friend and explain his situation. By seeking his help, he will have someone to help him who is not blinded by love or by the constant natter of Shaytān with regards to the beloved. When a person is infatuated, his eyes are hazed but a person who is not infatuated will see a situation for what it really is; in effect he will be able to come to the right decisions and provide the right help inshā Allāh.

**Increase in disobedience** – this is similar to laziness in worship however a person may embark on all sorts of immoral activities if this state comes over a person. It is important to force oneself into the company of the pious or the

people of the household. Sometimes, a person only gets into bad things because the people around him are behaving in the manner of shayātīn. If a person can stay away from such people, it would be good for him. I once wrote a poem about this:

*If a raindrop falls into the ocean, it is categorised as part of the ocean,  
When a person falls into bad company, then a person surely becomes known as  
bad company.*

*All the negative attributes that you gain thereafter, will cover you like a coat,  
Duplicity, audacity and insolence is what your name will be known to connote.  
So save yourselves from this complete and utter foppery,  
For it is better to be alone than to have evil company.*

**Heavy heart** – if a person finds that he has a heavy heart then he should make lots of dhikr. Allāh ﷻ says in the Qur’ān, “Verily, in the remembrance of Allāh do hearts find peace.” It is easy to make dhikr, a person can say lā ilāha illAllāh and astagfirullāh whilst walking. The greatest remembrance is the Qur’ān. The more a person reads it, the more its nur (light) enters his heart and destroys the darkness which surrounds it. Also, a person should be punctual on his prayers and try to increase his naflī (extra) worship. Tahajjud is something that can draw a person closer to Allāh ﷻ. Once this closeness is found, a person should make dua from the bottom of his heart and cry profusely. If a person cannot cry, then he should make the face of a person who is crying and be in anguish. By enjoying a good old sob, the heart feels light and happy.

**Change in personality** – it is always important to read about the characteristics of Rasūlullāh ﷺ. He is our role model and his nature was sublime. His conduct was impeccable and he has set for us a shining example. When a person’s characteristics become so foul, it is best to look towards the characteristics of Rasūlullāh ﷺ. Purchase books such as Shamā-il Tirmidhī which is available widely with the commentary of Khasā-il Nabawī or the Sublime Conduct of Nabi ﷺ. A person should also look to get Bay’ah with a Sheikh who can then guide him on the path to perfection. For more information on this, please read the book “Path to Perfection” which has been compiled by Maulānā Masīhullāh Khān ﷺ.

**Loss of trust in Allāh ﷻ** – This is one of the greatest sins a person can do. When a person gets to such a state he should immediately seek repentance, do ta’wuz and slap himself (literally this time). It is important to wake up and smell the coffee. Just because a person does not get his desired object does not give him the right to lose trust in Allāh ﷻ. Allāh ﷻ mentions, “It could be

that you like something which is bad for you and that you dislike something which is good for you but Allāh knows best and you do not." The reality is, Allāh ﷻ may have better things in store for us which are far greater and virtuous but what He needs from our side is patience and reliance upon Him. Allāh ﷻ is not out to hurt the believers, He is our Friend and Guardian. Never will there be such a day where Allāh ﷻ turns His Countenance away from us and leaves us in despair. This will only happen if we turn our backs on Allāh ﷻ. May Allāh ﷻ protect us from the fitnah of ourselves and never let us be in charge of our own selves for the blink of an eye. Āmīn

The ailments are many and the remedies are many. The above is just a feeble attempt to help those whose hearts may be in peril. If there are others who know of methods and solutions that are far more beneficial, then it is my humble request to be shown towards a better advice.

May Allāh ﷻ guard the gates of our heart and fill our hearts only with the love of Allāh ﷻ, His Rasūl ﷺ and those who it is permissible for us to cherish. May He, out of His Benevolence and Kindness help all those who are mystified by this ailment. Āmīn

# Breaking Up & The Sadness That Follows It

These relationships always come to a crashing, destructive end. Sometimes this happens physically and other times it happens mentally and spiritually. Breaking up sometimes can be the most difficult thing in the world to do and at other times it can be the easiest. Sometimes a person might not even need to express his wishes to call an end to a relationship, he will simply be walloped into next week by his girlfriends' elder brother! That in itself calls an end to any future romances with the same girl. Whatever maybe the case of breaking up, there are many sorrows that entail and in some cases, life becomes very unbearable.

Breaking up in itself is something which many people are weak upon. Separating from a partner at times can be very painful. This is a problem which is largely in women due to their romantic nature however; some men also suffer from this. Both genders can suffer from cling characteristics. Many people know that the relationships they are in are totally forbidden and live with an overshadowing guilt. Some people may say that they do not feel guilt but in reality they do but it is of a subconscious nature. The fact they do not want their parents to know is a sign of their guilt, if they were totally guilt-free, then there would be no need for them to continue their romance in secret. Some people at this point may say that they have a partner and they don't care, they do as they please. I respond to this with the ḥadīth,

“Among the well known wisdoms of the prophets is the saying, ‘if you have no shame, do as you please.’”<sup>1</sup>

A person who has no shame at all is suffering from a great problem, the blessing of modesty and shyness is that it can prevent a person from doing far

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<sup>1</sup> Bukhārī



greater sins. If a person does not have this quality in him, he may be doomed. Moving back to the issue at hand, this guilt and shame which is placed in many people gives a person the incentive to break away from an unlawful relationship. However, sometimes it requires more than that. Sometimes it takes real grit and determination, especially if one of the parties involved doesn't realise the harmful effects of this *Ḥarām* and does everything in their powers to keep this relationship going. To this, I give the advice that the one who is no longer interested should completely ignore the other party. The lure and pull of a former 'lover' is incredibly hard to refuse for some, especially when they take a trip down memory lane and remind the other of all the sweet memories they had with each other.

**Example:** Sikander (male) and Bilqīs (female) are in a relationship but after a year, Sikander realises that the relationship is totally haram and that he should abstain from Bilqīs. Sikander and Balqees thereafter have a big row and break up whilst promising never to speak to each other again! However, Bilqīs is infatuated in relation to Sikander and constantly sends him texts speaking of how much she loves him. Gradually, Sikander begins to talk to Bilqīs as he feels his former lover deserves a mature conversation and he hopes that he can perhaps give her some religious enlightenment so that she may wait and marry him in future. During this conversation, Bilqīs begins to manipulate and reignite the love in Sikander's heart by mentioning special memories. She begins to call him by his special nicknames and begins to recall the 'wonderful' days in which they first met, kissed etc in order to create a sense of loss in him. Sikander can no longer control himself and so he gets back into this relationship.

It is in these instances that real grit and huge determination is needed. Sikander should have totally ignored the charm of Bilqīs and given her the cold shoulder. This is the problem with many youth, there is a lack of determination and so they find themselves constantly in relationships. There is no longer strength in many of us to shun the glamour of relationships. It is really important that when a person breaks up with someone, he does so in a way which ensures that he is never going back to her. Sometimes this may require a person to be quite harsh as women can become clingy and may do anything to uphold a relationship. In these situations, the man should be extremely resolute in what he needs to do and speak harshly if necessary, to get the fitnah of this woman away from him. The same also applies to women, if the man is showing desperateness and desire to get back together, it is upon the woman to strengthen her resolve and ignore any advances. My beloved teacher, Sheikh Ismā'īl (may Allāh protect him) always mentions, "Never lose himat (courage)!"

Sometimes, breaking up can be extremely heartbreaking for some. This in reality is more directed towards women as men usually pick themselves up quicker and are on the prowl for a new prey. Many women give their hearts away and are always on the lookout for 'the one'. 'The one' is basically the person that they wish to marry, their knight in shining armour. As soon as they feel this, the man is in danger as the girl has now become infatuated upon his every word, action, suggestion etc. This can be really worrying when a woman is experiencing menstruation because she is physically and mentally bothered and may pass off the wrong judgment in some cases. This then leads a girl to feel extremely sad, down trodden and there have been many instances in which people have committed suicide.

Sometimes it feels impossible to live without a person who was considered 'the one' and can lead a person into becoming hopeless. It is most imperative that in these situations, a girl pulls herself together and forces herself through sad times. An example of this would be a boxer who has been beaten constantly for 6 rounds of a fight but still musters the courage to stand up and continue in order to see himself through to the end. This is the type of mentality that needs to be adopted in many sisters today. As soon as a boyfriend dumps them, some begin moaning and groaning and consider life to be a curse. How lowly must this person be if she puts her entire hopes in a man that is Ḥarām for her? The reality is that if she did not get in to this relationship in the first place, she would not be suffering the torment of this emotional rollercoaster. This is a punishment from Allāh ﷻ upon those people who get themselves involved in matters such as this. In a nut shell, sisters must stop themselves from getting into this custom of stuffing themselves with ice cream, chocolate and milkshakes and they must stop feeling sorry for themselves. There were female companions in the time of the Prophet ﷺ who had lost their husbands in war but they did not feel sorry for themselves, they turned to Allāh ﷻ and strengthened their resolve. It is not from the behaviour of a Muslimah that she sits for hours on end in front of the television watching 'chick flicks'. Allāh ﷻ has given the women of Islām immense dignity, lazing around feeling sorry for oneself places this gift of dignity in the dirt.

The remedy to this is quite simply to recognise that the relationship is a sin in the first place and holds no sweetness or empathy in Islam. A person must realise that breaking up is not a curse but a mercy from Allāh ﷻ. This breaking up is a sign from Allāh ﷻ in order to bring the slave back on to the straight path. My respected teacher, Maulānā Usman (may Allāh ﷻ preserve him) once told me,

“A calamity that makes us turn to Allāh ﷻ is better for us than a blessing which makes us forget Allāh ﷻ.”

Once a person stops considering his relationship as a joy and recognises it as an evil sin, it will help him move on as he recognises it to be a complete foppery. However, when a person considers it to be a beautiful act, it will be very hard for him to move on as he is still contemplating about the good old days.

In some cases, people break up but still hold a soft spot for some people who perhaps they shared affection for. This is very hard to wipe away and can only be done if a person gains love for Allāh ﷻ and his Rasūl ﷺ. This love can be acquired by being punctual on prayer and by sending salutations regularly upon the Prophet ﷺ. Sometimes a couple may have split up for years but still think about one another in the depth of their hearts. This is a feeling which must be locked down and not spoken off. As soon as a person finds a partner and gets married, these thoughts dissolve as new love is placed between the heart of the newly married. Immense patience is required prior to this.

## **Rebound**

I just want to mention briefly this topic of rebound as I feel that this is something that many suffer from. Rebound is when a person comes out of a relationship extremely heartbroken but finds a new partner almost instantly due to care that they have been shown.

**Example:** Dilawar is in a relationship with Sehrish. They have a heartbreaking end and Sehrish is extremely sad. The first person she confides in is her good friend, Hussain. Hussain shows Sehrish immense compassion and gives her a shoulder to cry on. Sehrish realises that Hussain has all the characteristics that Dilawar is lacking. She then gets close to Hussain and embarks on a new relationship.

That is quite simply what rebound is. It is common in both men and women and the only way to save oneself from this problem is by avoiding the softness of the other gender when breaking up. If a person needs to get the sadness of breaking up off his/her chest, he/she should speak to friends who are of the same sex. This will stop any emotional heart to hearts from happening inshā Allāh.

# Free Time

As is the famous idiom, 'The devil makes work for idle hands'. The following is an extract of a talk delivered to the students of our Dārul Ulūm by our respected and most beloved principle Maulānā Irfan Sahib (may Allāh ﷻ preserve him) during our *Ramaḍān majālis* on the subject of free time.

'Abdullāh ibn 'Abbās ؓ narrates from Rasūlullāh ﷺ on the authority of Imām Bukhārī ؒ that the Prophet ﷺ said, 'Two gifts of Allāh ﷻ are such that many people are in deceit with regards to them.' What that means is that, Allāh ﷻ has given these two things to every human being and it is a blessing but most people do not realise the value of it. When one of these two blessings are taken away for one reason or another, that is when our eyes open and we wake up that, "We had these two things! If only we had taken advantage of them!" This is the meaning of this ḥadīth up to that point and what are these two things? They are good health and free time (not being preoccupied.) Many people stay asleep, not realising these gifts until they are gone. And how many of us realise that we are healthy people? How many of us realise that we have free time on our hands? We don't realise it; we know it but we don't realise it. Realising means to make use of it properly. How should we realise? It is by making use of every second of our free time and by making use of all of our abilities that Allāh ﷻ has given us through good health to make sure that we earn as much as we can for the hereafter.

There is a verse in Sūrah Fāṭir; the scenario of the verse is that on the Day of Judgement, people will be presented before Allāh ﷻ and they will realise at that time that they have a very small amount of good deeds and too many bad deeds. So they will then make a request to Allāh ﷻ, "O Allāh, send us back to the world! And send us back so that we can make use of our time and do good deeds." And the answer of Allāh ﷻ on that day will be, "Did we not give you that age in which a person can take heed and was not the Warner sent to you, now taste." Taste what? Apple pies? No! Adhāb (punishment)! This is the eloquence of the Qur'an, 'Now taste what you have earned for yourself. And

*for the transgressors there is no helper." What did these Zālimīn (transgressors) ask for? A chance to go back to make use of their time.*

*So what Rasūlullāh ﷺ is saying through this ḥadīth is that realise before you come to that stage, realise these two blessings that Allāh ﷻ has given you of good health and free time. Alḥamdulillāh many of us here are healthy and young. When saying young, a person up to the age of forty is considered young. So we are very young here and our youth should be utilised in Allāh's ﷻ worship, His pleasure; gaining closeness towards Him. You will only realise the value of good health when you are not well. For example, today we are all well, if tomorrow someone is hit with swine flu then the doctors will refuse him entry from even the surgery! He will have to phone up to get the Tami-flu and then get somebody to pick it up while he is locked in his room until he is better. Then he will realise, I can't go to learn my class work, my ṣarf, naḥw etc., I can't go to the Masjid, get reward of prayer with congregation, This is what is meant by good health. What if the next day a person was to become terminally ill? All those days a person had as a healthy person will be regretted as now, nothing can be done, the person is bedridden.*

*And then comes free time – the same thing applies, you are free today but 'tomorrow I will do this', you may come home from university and will be tired to come to madressa and will think, 'I will go tomorrow, I am too tired today'. That tomorrow will never come so make use of your time today. If you have to go for prayer and you do not go, the opportunity has gone, it will never come back. If you have a chance to have something good and you delay it, that slight delay will cause the opportunity never to arise again. This will then continue throughout your life, you will become occupied. You may get married, you may have children, you may become employed fulltime and have many responsibilities; then you will realise all the free time you had in university, college and all those holidays will come back to mind that 'If Only I had utilised my time!' but life remains as 'if Only!' nothing ever materialises. So Rasūlullāh ﷺ is saying through this ḥadīth that don't be like those who are tricked, realise this before that time comes in the hereafter."*

*Many youth are getting into relationships due to boredom. This is a sad reality and must be addressed. Sometimes a person may be of a righteous character but due to being inactive, he will get into a relationship 'just for the sake of it'. Others are such that they just look for time to spend with the other sex in their free time. This is a problem in college and university, there are many times in the day when people are on breaks and have a free period in which they can grab some food or relax in the canteen. Sometimes, these free periods last for two to three hours and many use this time in getting to know new people or*

spending time with the other sex. This isn't down to a person wanting to mingle but this happens because a person quite simply hasn't got anything else to do and the lure of a woman who flutters her eyelids is enough to pull a man towards her for conversation. This is also an outcome of loneliness which has been discussed in an earlier chapter.

As mentioned above, people are using this time to commit acts of wrongdoing due to the sheer fact that they have nothing else to do. Many people are getting addicted to fornication and sexual intimacy not because they have a burning desire to engage in it but because they have nothing else to do. It has become like breathing and eating; many have fixed this Ḥarām into their lives and follow it systematically as if it was a chore. Whenever the free time in a day arises, it may well be spent in a bit of intimacy with whatever the hands can get hold off. It is most important to busy oneself in this free time and avoid all the pulls of college and university life.

One point that I will like to make right here is with regards to shisha. I do not want to get in to the debate as to whether it is permissible or not but I want to discuss a matter which results from shisha. Many youngsters are into this recent craze of shisha. It has become part of our culture, especially in the British Asian community and many people do it. With the emergence of shisha cafes, many youth are using their free time to go and spend time blowing hoops with fellow 'shisha heads'. Let me make it clear, it is completely and totally Ḥarām for a person to sit in a mixed group of boys and girls and smoke shisha. Many people are going out to various shisha hotspots during university times or weekdays in order to socialise with friends who are of the other gender. In such cafes, relationships are rife and there is a tendency to meet new people. Due to these cafes being largely inhabited by the Asian community, it is easy to find a partner who may be compatible with oneself. Many people are wasting their time, smoking away their life in the laps of others. Couples are going to cosy cafes and are becoming extremely intimate. I have specifically mentioned shisha cafes here because of the way it has propelled in recent times; however, the same goes for raving, cinema, disco etc. This type of behaviour is not to be found in the Ummah of Rasūlullāh ﷺ and a Muslim who indulges in such things will never fit into the crowd. It is like putting a cow in the middle of hundreds of doggies. While all the doggies are barking 'woof woof' this cow will try to blend in but everyone will know the cow is a fake because of 'mooo!' Many people are into this, "Let's go for shisha, pool, cinema and disco" craze but this is entirely forbidden and should be abstained from.

The value of time is immense. As mentioned in an earlier chapter, an Arab poet said,

“Time is the most precious thing I can find,  
But I find that it is the most easiest thing to squander.”

This is very true. Free time must be utilised, its importance is huge. Time is a great gift from Allāh ﷻ but this can only be utilised well when a person knows the relevance of it. A person must refrain from that which does not suit a believer. The importance of seconds, minutes and hours has a great relationship with regards to a Muslim and his worship. Every second gone is a time in which a person will be out of the remembrance of Allāh ﷻ. It is mentioned in a ḥadīth,

“Those who are admitted into paradise will not have regret over anything of this world, except the time spent without the remembrance of Allāh in their life.”<sup>1</sup>

The remedy to this is quite simple; a person should always keep himself occupied. Alḥamdulillāh there are many Islamic institutions in the UK and one should join them in order to strengthen his belief <sup>2</sup>. Another way to keep oneself occupied is by remaining busy with family and good friends who practise Islam well. By doing this, a person will inshā Allāh be occupied in good things. A question may arise that ‘what if my family are sinful and are involved in these vices?’ the answer to this is that a person should try to help his family come to Islam and work really hard to help them too. Perhaps by starting ta’līm through good books such as Ḥayātus Ṣaḥābah etc, a person can help establish a good environment of learning. The purchasing of good Islamic books is also very good and it is also helpful to visit talks in order to bolster ones knowledge. We should all sit down and assess our days; by doing this, a person can easily pinpoint the area of a day in which he slacks the most in relation to his Islam. Once the problem is found, it can be addressed but if a person cannot do this, it takes him longer to treat his spiritual illness. ‘Umar ؓ would say, “Assess yourselves before you are assessed by Allāh ﷻ”. We should make it a habit to sit on our beds at night and ponder over how we spent the day. Where did acts of goodness come from and where did sins emanate

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<sup>1</sup> Bayhaqī

<sup>2</sup> They should be joined after deep analysis of their beliefs and ideologies. Many imposters are starting to create institutions in which Islam is being twisted and distorted to fit in with a ‘modernist approach’. It is not Islam that needs to be changed, it is the brains of these people who wish to change Islam.

from. By doing this, a person begins to understand his own self better and recognises which things push him towards righteous acts or sins.

May Allāh ﷻ give us the ability to strengthen ourselves and make use of our free time. Āmīn.



## Zinā (Fornication)

This is truly a topic that I did not want to write about due to its severity however there are many people who have fallen into it and there are many who aim to fall into it. May Allāh ﷻ protect us from the evils of our self and give our hearts Taqwā. I hope that this chapter serves as a caution for those who wish to do Zinā but also as a means of advice for those who have made a mistake and would like to move on. Due to the grace of Allāh ﷻ, I had written a leaflet a year or so ago which was distributed in college. It is as follows:

**“Imām Ad-Dhahabī relates in Kitābul Kabā’ir, that the Prophet ﷺ said:  
“Whoever touches a woman who is not lawful for him with lust, he will be resurrected with his hands shackled to his neck on the Day of Judgment.  
If he kissed her, his lips will be cut off and thrown into the fire. He will then say,**

**“What did I do?”**

**If he committed fornication, his thighs will say,**

**“I was mounted for something impermissible.”**

**Then, Allāh ﷻ will look at him with such anger that the flesh on the man’s face will peel off. Then his tongue will bear witness against him and say,**

**“I spoke to that which was unlawful.”**

**Then his legs will say,**

**“I walked towards something Ḥarām”**

**Then his hands will say,**

**“I held that which was impermissible for me to hold.”**

Then his eyes will testify against him,

“I gazed at that which was Ḥarām for me to gaze at.”

Then his private parts will say,

“I committed the act.”

Then one angel will say,

“I heard it!”

And another angel will say,

“I wrote it down!”

Then Allāh ﷻ will say,

“I was aware of it but I concealed it.”

*But because these people boasted about their relationship, broadcasted it to their friends, told the whole world about it and walked hand in hand with each other so that everybody knows of their sin, Allāh ﷻ will say to the angels:*

**“O angels! Take him away and torture him! My anger has increased on the one who has no shame.”**

*Thus, he will be taken and thrown into the fire of Jahannam. For what? Eight months or a few years of happy couples outside wedlock? When a person transgresses the limits set by Allāh ﷻ and indulges in Ḥarām relationships there is only humiliation for that soul. When two people go against the commands of Allāh ﷻ, they will earn themselves nothing but disgrace from their community. And so corrupt is our society that a boy who has lost his chastity will be referred to as a “Top Man” or a “Gangster” but what about that sister? She will be labelled as “Used & Abused” and many other vile words because she fell into this trap of ‘I Love You’. The Messenger of Allāh ﷺ has mentioned in one ḥadīth that,*

**“The bond of love created by marriage, no other bond can create.”<sup>1</sup>**

*Marriage is that unification that brings love, anything prior to that is not considered as love but it is lust. Marriage is that bond where love starts and blossoms into a beautiful relationship. Something which is lawful and in it there is reward! If a person commits fornication then he will be punished but if somebody opts to do everything the Ḥalāl way, he will be rewarded.*

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<sup>1</sup> Mishkātul Maṣābīh

*O Muslim youth! Know, that you will be questioned about every letter in that text message, every sentence, and every full stop. You will need to answer to Allāh ﷻ when He asks you about all those late night messages you sent.*

*What will you say? That you were in love? If you think your partner is hot, then know that the fire of Jahannam is even hotter. If you play this dating game, then you are playing with the fire of hell, the Prophet ﷺ said:*

**“In the Hell-Fire there is a valley in which contains serpents. Each serpent is as fat as a camel’s neck. When it stings the one who does not pray, its poison boils in his abode for seventy years and then his flesh is torn out. There is also a valley called the well of Ḥazn (suffering) which contains serpents and scorpions. Each scorpion is as huge as a mule and has seventy spines. Each spine ends in a poisonous edge. Then, it strikes the fornicator and sprays poison in his body. The adulterer suffers from this painful poison for a thousand years and his flesh is torn out.”<sup>1</sup>**

*But never lose hope if you have committed this sin, our Lord is the Most Merciful, the Very Merciful. Remember Allāh ﷻ will restore your chastity if you repent. He says,*

**“O son of Adam, so long as you call upon Me, and hope in Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds in the sky and were you to then ask forgiveness of Me, I shall forgive you. O son of Adam, were you to come to Me with a world full of sins and you were then to face Me, without having ascribed anything with Me, I shall grant you a world of pardon.”<sup>2</sup>**

There is not much to be said with regards to this, it is quite straight forward. The sin in itself is monumental. At some point in a relationship, the topic of intimacy does come up and many Muslim youth who have promised never to let anybody touch their chastity feel that it is okay to become intimate because they have found, ‘the one’. What if that ‘one’ was to die tomorrow? Then he would have come and gone and now you would have to look for ‘the second’. This mentality of being sexually active prior to marriage is not a correct one.

**Question – What if I have a partner but I am not sexually active?**

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<sup>1</sup> Kitābul Kabā’ir

<sup>2</sup> Tirmidhī

Many people look for loopholes in things which are deemed Ḥarām. This usually happens when a person does not conform to what Shari'ah likes and what it dislikes. There is no doubt that fornication and being sexually active prior to marriage is totally forbidden. However, many continue to ask questions with regards to having close friends of the opposite gender. The answer is quite simply, an emphatic... no.

For a person to be in unnecessary, regular contact with the opposite sex is totally forbidden. Many people claim that they just want someone to talk to and speak to in a bashful, loving manner. However, soon this will not be enough and both will want to get closer at some point. If a person has the 'card' of intimacy to use, he will surely play it at some point. It is like when a person gives money to a friend to look after, very soon, the friend will have an intense desire to spend the money and try to fix things later. In the same way, if a person can become intimate with someone, sooner or later, it will happen.

Undoubtedly, there will be a time when the boy in the relationship (or vice versa) will feel sad and would want his girlfriend to hold him and console him. It is in these few touches that a person becomes sexually inclined to the other. Once the ice has broken on a few things, it becomes easy to participate more. I was once giving counselling to people of a local college; a sister who had fallen into this trap of Zinā approached me, she felt extremely low and disgusted with herself. She said to me, "It started very innocently but then a touch leads to a hug and a hug leads to so much more. I could not stop crying after it happened." Others who I had counselled had told me, "When you first get involved with a girl, you feel really bad. But when you keep getting involved, it becomes easier to do more. Kissing becomes minor but when you get involved in sex, you do feel really bad and dirty after the first time. It's weird though, as at first you feel really regretful but then soon after, it is all you can think off and you want more and more. Then after you do it two, three more times it becomes normal. You just don't feel bad, it feels quite good."

I found this quite shocking, it is almost as if Zinā has become a pass time. Just like football and shopping, many people opt to use their free time in being sexually active in a Ḥarām way. Infact, Brett Kahr of The Times newspaper writes,

"The average Briton will have had his or her first full sexual encounter at the age of 17 years, two months and two weeks. We can observe an historical cultural shift in British life, in that the average Briton of more than 50 will have lost his or her virginity at the age of 17.66; whereas the average Briton under 30 will have done so one full year earlier at 16.62. Clearly, the change in

“At least 42 per cent of men and 31 per cent of women have kissed another person while in an ongoing, regular partnership, yielding a national average of 36 per cent. Baldly speaking, nearly half of all married men, and nearly one third of all married women, have kissed someone else. In view of the fact that approximately 68 per cent of all Britons will be living in a steady marital or partnered arrangement, this means that according to the most conservative estimate, roughly 11 million Britons will have indulged in an extramarital kiss at some point. In terms of age differences, it does seem as though Britons become more unfaithful as time progresses. Of those aged between 18 and 29, 12 per cent will have had oral sex outside a steady relationship. For those aged between 30 and 50, the figure rises to 20 per cent, and for those aged 51 and older, 19 per cent will have engaged in extra-partnership oral sex.”<sup>1</sup>

The statistics speak for themselves and it is truly shocking! Zinā itself leads to many diseases which are mentioned all over the news on a regular basis. It is most important that we stay away from all this now.

### **Zinā is a Loan**

Imām Muḥammad ibn Idrīs Ash-Shāf’ī writes in a poem of his,

“Be chaste and the ladies in your household will stay chaste. Refrain from that  
which does not suite a Muslim.

Zinā is a loan – If you give it to someone, then remember it will be repaid to  
you from within your family.

O you who severs the dignity of noble people, and devours the paths of love  
and harmony, may you live void of any respect.

If you were a noble person from a respected family, you would not cause any  
disgrace to your fellow Muslim.

Remember! Whosoever fornicates will have to suffer the same, even if the act  
was to be repeated with his wall.

If you are a man of understanding then take heed!”<sup>2</sup>

My beloved teacher, Sheikh Abdur Rahim Sahib (may Allāh preserve him) mentioned this poem during his explanation of Sūrah Nūr. After reciting the poetry, he explained that there was a businessman who came home from his

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<sup>1</sup> The Times Newspaper February 6<sup>th</sup> 2007 - Sex Matters

<sup>2</sup> Aḥsan Al Qaṣaṣ

shop and his wife began nagging him. She kept asking him, "Have you done something wrong today?" To which he kept on responding with, "No!" The woman would not take his word for it and was adamant that he did do something wrong. Eventually, the businessman gave into his wife's demands and told her that a beautiful lady had come to his shop and that a state of lust had overcome him. While he was showing her products, he patted her bottom. Upon this the wife responded, "That is why the same thing happened here today! The water carrier who brings water for our house came today and prior to this day, he had never committed any indecency towards me but today, he had patted my bottom as well. So I immediately thought that you must have done something over there (in the shop). I got a pat because you gave a pat there, and if you had increased over there, then the water carrier would have increased over here as well."

So this is the effect of Zinā, many young men go out with the intention to commit fornication with young girls and play with their hearts. However these very same people are then heavily protective over their younger sisters so that they may not fornicate! Thereafter, the young girl fornicates with a boy who is just like her brother (in mannerism) and thus the loan of Zinā has been repaid in his very own household.

May Allāh ﷻ save us all from Zinā and protect our families from it also. Āmīn.

I am finding it particularly hard to write this chapter. Many books have been written on this topic alone, it is quite difficult to encapsulate it in a few pages. May Allāh ﷻ make these pages of benefit for all. Āmīn. The underlying point is straight forward, Allāh ﷻ says,

وَلَا تَقْرُبُوا الزَّوَاجَ ۚ إِنَّهُ كَانَ فَحْشًا وَسَاءَ سَبِيلًا

**"And do not come near Zinā (fornication). Indeed, it is a disgraceful (deed) and an evil way."<sup>1</sup>**

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<sup>1</sup> Sūrah Isrā 17:32

# Changing Yourself & Moving On

I have divided this chapter into many subtopics as many things contribute to helping a person change. Inshā Allāh, I will discuss various ways in which a person can abandon a life of wrongs and become an obedient Muslim inshā Allāh.

## Changing Yourself

Allāh ﷻ says in the Qur'ān

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

**“Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allāh and for the truth that has descended (through revelation)? They must not be like those to whom the Book was given before, but a long period passed on them (in which they did not repent), therefore their hearts became hard, and (thus) many of them are sinners.”<sup>1</sup>**

This verse alone has been the cause of many reformations over the past. I will not narrate many stories as I personally feel that many people now find it hard relating themselves to the big saints of the past; and as soon as they start reading these great reformations, they begin to feel low in esteem and find it impossible to do.

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<sup>1</sup> Sūrah Ḥadīd 57:16

Essentially, the changing of a person is down to the person himself/herself. This change can only be done when a person makes a firm resolution that he will change himself and rectify his previous life. This intention needs to be really strong as temptations can only be dropped when a person sincerely wants to. A person will only go as far as his intention, if his intention was strong then he will be able to stay steadfast and eventually reach his goal. On the contrary, if a person began his work with a weak intention, soon he will find his efforts crumble and his goal is yet to be achieved.

The latter has become the state of some today. Many people want to change and make constant efforts to change but they find that they can't. After a few months, they find themselves in the same sin that they were in before. For example, many of us say that we will change our lives during Ramaḍān or when we go for 'Umrah or Ḥajj. They then manage to be a good Muslim for a few months but soon after feel it too hard and so revert back to their previous life of sinning. This is all down to a weak intention. A strong intention is when a person constantly renews his objective in his heart and makes du'ā abundantly with regards to it. I recently came across an 18 year old smoker who had quit smoking. I asked him how he did it and he told me that one day he made a resolution that he will never smoke again and after making this intention, he began to pray five times a day and make du'ā constantly so that Allāh ﷻ would ease his task for him. Alḥamdulillāh, the effect of his intention was so strong that it has now been 10 months and he has not smoked, in fact he has joined Ḥifẓ class and is progressing towards becoming a Ḥafidh! May Allāh ﷻ give him and us all steadfastness. Āmīn.

Sometimes, this guidance of wanting to change can come in the spur of a moment. This is when a person feels so low within himself that he wants to abandon everything but Allāh ﷻ and His Rasūl ﷺ. In times such as this, a person has to just work in the heat of the moment and change. It is what I call:

“Goli maaro dunya ko!”  
“Fire a bullet to the world!”

Meaning, forget everything and everyone and just do what is being asked of you by Allāh ﷻ and His Rasūl ﷺ. A person has to sit back and think, when will I change? For how long will I sit on my laurels and admire myself? What will I have to present to Allāh ﷻ on the Day of Qiyāmah? What face will I show Rasūlullāh ﷺ on that Day? The change must be made now to avoid a severe torment later.

Many people say, let us party hard now and when we grow older, we will



complete Ḥajj and come back without any sins. This is the mentality of a person who has not recognised what Allāh ﷻ likes and what He dislikes. How does that person know if Allāh ﷻ will give him the ability to reach that age? How many people do we know of who have died 'prematurely'? Many people wake up in the morning with the thought that they will change tomorrow but Allāh ﷻ takes them away that very day. A quote that comes to mind,

“Whomsoever intended to change in the twelfth hour, passed away in the eleventh.”

Nothing in life is certain, a person must fight his temptations now so that he can be raised up in front of Allāh ﷻ as a person who made an effort.

### **Being Ridiculed For Changing**

I wrote the following article at the request of a brother who noted that many people who change are being slaughtered by their previous friends. It is as follows:

“Sometimes a person needs to make a mistake to become better. However, not everybody understands this statement and often we find people who live very tough lives because of the criticisms they receive from others with regards to their ‘past’; their days of ignorance. This is a problem which is destroying society and causing severe harm to the hearts of young Muslim boys and girls who want to change but are caught out by envious, hate filled colleagues. This article will probably be lengthy but I urge you to read it in its fullest so that you may understand that the great, early Muslims who came before us also slipped up to become better. I begin by putting forth a ḥadīth which must be carried out by every Muslim,

“A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over to (evil). Whoever fulfils the needs of his brother, Allāh will fulfil his needs; whoever removes the troubles of his brother, Allāh will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allāh will cover up his fault on the Day of Resurrection”.<sup>1</sup>

This ḥadīth deals with a few issues that need to be highlighted:

1. To oppress another Muslim and beckon him towards evil is completely Ḥarām.

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<sup>1</sup> Bukhārī

2. Whoever helps his brother with regards to anything good, Allāh ﷻ will help him.

3. **This is very important:** whoever covers the sin of another, Allāh ﷻ will cover his sin on the day of Qiyāmah.

Some from amongst us have led an alternate life prior to their reformation and recognition of Allāh ﷻ. They have lead a life full of various sins ranging from fornication, drugs, alcohol, assault, gang wars and many other vices of evil. However the guidance of Allāh ﷻ is such that He mentions,

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَفْرَحْ صَدْرُهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ ۚ

**“So, whomsoever Allāh ﷻ wills to guide, He makes his heart wide open for Islam, and whomsoever He wills to let go astray, He makes his heart strait and constricted, (and he feels embracing Islam as difficult) as if he were climbing to the sky.”<sup>1</sup>**

When a person changes himself so that he may befriend Allāh ﷻ, he needs the full support of all of his friends. Often we see that when a person does decide to change himself, all of his friends turn against him and they feel that he is a hypocrite. If he urges them to pray their ṣalāh or advices them in relation to Islām, he becomes severely hated and he gets interrogated,

**“Who are you?! Maulvī bangaya (he’s become a Maulvī)?! Who gave you the right to speak to us about Islam when you had a girl, drunk alcohol, done drugs?! Go sort yourself out you hypocrite.”**

Sisters suffer similarly, when Allāh ﷻ gives them the ability to cover themselves with the hijāb, jilbāb and niqāb. They will not be encouraged by their one time friends but they will be mocked and ridiculed as being those people who would take pictures of themselves excessively and bathe in perfume and make up. There are people in the community who like to raise their fingers and point at others saying ‘Astagfirullāh’ but they never ever question their own wrong doing. These people are such that they will happily exploit the past sins of their brothers and sisters but not ever recognise the simple fact that, while they themselves have stayed corrupt, their friends have exceeded them in matters of religion and are now firm believers. This is

<sup>1</sup> Sūrah An’ām 6:125

something that needs to be erased from society as we must all help one another change. There is a perception that,

“If you are bad once, you are always bad.”

This is not the case at all, this is the intellect kept by a fool. Let us look at the lives of those people who came prior to us.

Sheikh Fuḍail ibn Iyyāḍ رحمته الله had a girlfriend to whom he would always send gifts to. As mentioned earlier, he heard the verse of the Qur’ān,

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلَ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

**“Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allāh and for the truth that has descended (through revelation)? They must not be like those to whom the Book was given before, but a long period passed on them (in which they did not repent), therefore their hearts became hard, and (thus) many of them are sinners.”<sup>1</sup>**

He flipped his life around and he soon after came to be known as the ‘Ābidul Ḥaramayn (Worshipper of the Two Sacred Mosques) because there was not a portion in either mosque where his tears did not fall out of the fear of Allāh.

This was a person who would rob people of their wealth and had a relationship with a girlfriend but look at the reformation. Are we going to call him a hypocrite for changing and then advising people to change also? Let us look at Bishr Ḥāfi رحمته الله,

Bishr Ḥāfi رحمته الله had a problem that many of the youth suffer from today – alcohol. He would walk the roads slumbering and falling over completely intoxicated. He would drink all day long and one day he was walking when he saw the name of Allāh on a piece of paper which had been dropped on the floor. Bishr was a true lover of Allāh ﷻ and His Rasūl ﷺ and so he picked up the piece of paper, perfumed it and placed it on a high shelf before proceeding towards the pub. In the same locality there was a respected buzrug (elderly wise person), that night when he went to sleep, he heard a voice in his dream which said,

<sup>1</sup> Sūrah Ḥadīd 57:16

“Go to Bishr and tell him: You have perfumed and honoured My Name, I shall cleanse you of your sins and elevate you.”

The buzrug thought that this dream was Shayṭānī (influenced by Shayṭān) and thus did wuḍū, performed 2 rak’ah nafl and then went back to sleep. He had the same dream again and again performed wuḍū and prayed as he could not ever imagine Bishr befriending Allāh ﷻ. It was then when he fell asleep the third time that he had the same dream again and he realised that he had to go find Bishr in the early hours of the morning so that he could convey the message of Allāh ﷻ. He searched for Bishr everywhere until he found him... in the pub... lying knocked out on the floor. When the buzrug conveyed the message, Bishr left all of his sins and continued to tread upon the path of perfection.

Bishr became so loved by his Allāh ﷻ that it is narrated from Imām Aḥmad bin Ḥanbal wuḍū.

“When his hand would touch any unlawful thing it would not cooperate (his hand would become momentarily paralysed, in this way Allāh would protect him from doubtful matters.)”<sup>1</sup>

After Bishr’s death, he came in to a buzrug’s dream. Thereupon the buzrug asked Bishr,

“How did Allāh ﷻ deal with you?”

Bishr replied,

“He reprimanded me and said, ‘Bishr, why did you fear me so much? Were you not aware that I am the All Merciful, the Very Merciful?’”

My friends, this was the situation of another great ‘Ābid (worshipper) from the time of the Tāb’īn, are we going to remember him for his drinking or for his worship? Today we see brothers and sisters wanting to change but the second they try to do so, the people in the community begin to highlight the people ‘they were’ and refuse to accept the people ‘they are’ now. Allāh ﷻ forbid, are

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<sup>1</sup> Allāh ﷻ Bando Se Kitnī Muḥabbat Karte Hai & Scattered Pearls

we going to label Bishr a hypocrite for he was once a drunkard but he rectified himself so much so that he was one of the greatest saints (friends of Allāh ﷺ) to have ever lived.

My friends, can we not see the trend in these people? Prior to their reformation, they lived lives which were completely against the essence of Islam. However we remember them today in the highest opinion because of their change. In Sheikh Fuḍail we had a bandit who robbed people, in Bishr we had a alcoholic, if this was the situation of people who lived in a time which was foretold to be blessed by the Prophet ﷺ then who are we today to ridicule and deride those people who have suffered from similar ailments? Who are we to bring up the past of a person when he/she has left that life? It is very sad that we see people around us upset and depressed because they are being persecuted by people with animalistic behaviour. When a person reforms himself to become a slave of Allāh ﷻ then everyone should take that person as an example. It is quite disgusting that we see people hating on those who have become reformed and thinking themselves as better. I ask you, who is better, the sister who has committed sins but repents and puts on her hijāb so that she can advise others to do the same or that sister who looks at sisters with a 'bad past' and then exploits them? Sheikh Saleem Dhorat (May Allāh preserve him) mentions,

**“Look into yourselves my friends, what are you?”**

**Imagine a big beautiful garden, with thousands of wonders to view and smell. However somewhere in the garden a dog has come and relieved itself. Now if you went into the garden would you pay any attention to the excrement? Definitely not!**

**However, if a pig were to stroll in, it would miss out all the flowers and beauty and would certainly trace the excrement”.**

A person who always looks for faults in others has the similitude of an animal. Who are we to degrade those who are higher in Imān and in the sight of Allāh ﷻ than we are? A lot of questions need to be asked to ourselves, the phrase ‘Astagfirullāh’ rolls of the tongue so easily but if a person were to look in the mirror and assess his own self, he would not be able to enumerate his istighfār.

My final advice to brothers and sisters who may be suffering from these problem is this: Never let the perception of others be the perception that you keep of yourself because everyone struggles at different levels but people will never understand as people are unforgiving but Allāh ﷻ is the Oft-Forgiving; so continue to forgive people as many times as you expect Allāh ﷻ to forgive you. Sometimes, a person needs to make a mistake in order to become better and Fuḍail, Bishr and many more are all examples of this.

“All of the son of Adam are sinners but the best amongst those who sin, are those who repent.”<sup>1</sup>

Lastly, I would like to conclude this chapter by highlighting that the whole life of a Muslim is subject to change. We try to do more everyday in order to gain closeness to Allāh ﷻ. Do not feel low in self esteem and feel that nothing is going right for you, Rome was not built over night. The progression to perfection is a life long struggle, however it is important to realise, our success in the hereafter is only dependant on the mercy of Allāh ﷻ.

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<sup>1</sup> Ibn Mājah

# Keeping A Low Profile

Many people want to keep a low profile with regards to themselves but they simply do not know how to. Some people make sincere intentions that they will keep themselves unknown only to reappear a few months later and become well-known once more. A person can get attention for a variety of reasons; sometimes a person could have done something amazingly praiseworthy which attracts the admiration of his peers and the jealousy of others. Sometimes a person could have done something shockingly inappropriate which attracts the attention of everybody around him. Similarly, a person who wears trendy and stylish clothes is immediately recognised and likewise, a person who smells and dresses up badly also gains some recognition for the wrong reasons. The basic point made here is that attention comes through various ways and finds its way to the door of a person sooner or later.

How can a person maintain a low profile? Different things apply to the two genders. Below is a list of ways a person can keep himself 'off the radar' so as to speak.

- **Make a strong intention** that you want to keep yourself to yourself and not be known among the people. The stronger your intention is, the more Allāh ﷻ will help you attain your goal.

- **Get rid of your online socialising accounts!** As soon as a person signs up to a website, he instantly brings himself attention. It is amazing how people are willing to share there every action with people whom they may not even know properly. How is it possible that a person announces to the entire world 'Fulān is now going to the toilet'?! And then not expect attention? It is shameful for a person to write acts about his every action! It is needless telling people all these things. If a person is going to share his life with the entire world, what

remains for himself and his loved ones? Some people who have these applications on their phones then send messages from the most inappropriate of places! Is it really appropriate to write a status whilst attending somebody's Janāzah? It is for this reason one of my friends tends to call this type of behaviour 'Shamebook'. Note: Once it is closed, keep it that way. It can be tempting to return to it and see the latest gossip but a person must have self discipline. Constantly remind yourself what your aim is. Also, there is no need to announce that you are leaving. Some people forget that their aim is to keep attention away from them and before deactivating their account they write a big message saying, "Fulān is now leaving! Goodbye all, it was nice knowing you!" There is no need for an announcement! This will cause a person to delay and wait to see what people have to say. When people become alerted, they will rush to send a message. The basis of all this is unwanted attention that could have been avoided. If deleting the account is totally out of the equation then at least limit those with whom you speak to through it. If you are using it to keep in touch with a few special friends then keep it that way. There is no need to keep 277 friends when you speak to only a handful.

- **Limit your use of Instant Messenger.** Sometimes, people genuinely need to use such services to speak to family members or loved ones who may be in different countries and this is fine. However, it is important to limit the contacts who are available. Sometimes people have 200 contacts but only speak to 10. If this is the case then only keep 10. If we just sat back and have a look at our Instant Messenger contacts list, we will notice that the majority of those who we have on our account are barely spoken to anyway. If this is the case, then get rid of the excess.

- **Keep your voice down when you are around others.** Sometimes people are loud by tendency but caution should be taken with this. Some people on the other hand are loud because they want to be heard. How many times have we walked down a road or sat on a bus only to hear the conversation of another person without even wanting to? A person should try their utmost to socialise in a modest and humble manner. 'Āishah ؓ would mention that Rasūlullāh ؓ was not rude or vulgar and he didn't pretend to be immoral either; neither did he shout in market places. This is a great example for us, we walk up and down the road screaming and hollering but respect is when a person is quiet. The louder a person is, the more he is considered to be bizarre by the people around him.

- **The above point is especially useful for women.** There are many women who tend to be loud and bubbly and as a result, they cause a lot of unneeded attention towards themselves. There was once a time where the tongues of



women were eloquent and free from swearing and vulgarity. It is unfortunate to see young Muslim women openly screaming all sorts of abuse in colleges and universities. That is not to say all women are like that, there are still women today who are role models for even men because of their beautiful characteristics. A woman is most attractive when her words are of a soft and sweet nature. It does not befit a rose that it gives off stench so then how is it possible for a woman that she spits out abuse?

- **Avoid going into places which will cause recognition.** Many people like to go to Shisha cafes and specific clubs but what this can bring is unwanted attention. Many people who go to places like these are determined to mingle with others. These places are best left alone.

- **Keep a small amount of pious friends.** Many people like to mix with different groups of friends during different days of the week. This is incorrect as his name becomes famed. It is better to keep a small group of friends who will come to a person's aid. A person who is married should especially limit his friends. His best friend should be his wife.

- **Limit your time out of the house.** Some people go out and loiter around shopping malls and parks just to see what is going on. This again is unnecessary and should be avoided.

- **Don't wear dazzling clothes.** As a Muslim we are encouraged to dress well and wear nice clothes if we are able to do so. Allāh ﷻ is beautiful and He loves beauty. However, there is a huge difference between elegance and show-stopping glitz! We should be elegant in our clothing but not glamorous. Many people want to be seen as they cross the road so they will wear a shocking blue t-shirt or more jewellery than people keep in the shops! This again is incorrect. Beauty is in simplicity and we see this in the life of Rasūlullāh ﷺ. His attire was elegant but it was simple at the same time. It was not heavily designed but rather it was kept plain and clean. Many people will now say that they didn't have fashionable and heavily designed material in those times but this is totally incorrect. The merchants of Arabia would constantly trade with the Romans and Persians in order to bring beautiful clothing to Arabia but this would never tempt Rasūlullāh ﷺ. Once 'Umar ؓ saw Rasūlullāh's ﷺ state and began to weep. When asked as to why he cries he said, "I swear by Allāh! I do not cry except that because I know that you are more exalted in the sight of Allāh than the emperor of Persia and the Caesar of Rome. And they are both are enjoying in the pleasures of the world, whilst you, O Rasūlullāh are in this state that I am seeing you in." Upon this Rasūlullāh ﷺ said, "What is with me and this

world? (i.e. what do I care about this world?)”

- **Sisters are also encouraged to not wear clothes which can bring attention to their beauty.** Men are naturally rugged and sometimes, a person needs to look for a long time to see any beauty. On the other hand, women are naturally created with attractive features and can instantly catch eyes if attention is brought to them. This is not to say that women should not dress up and remain in a filthy state. Rather, a women should dress up well but should not make herself alluring by wearing colours which make her more luminous than the lollipop lady.

- **Conceal your good deeds** like the way you would conceal your bad deeds.

Our pious predecessors and elders disliked fame and glory. They were very simple people; their aim was to live a simple life on this planet and then return to Allāh ﷻ. Their walking, talking and living in general was very basic and they did not have any desire to be known and celebrated. Bishr ibn al Ḥārith رحمته الله would say, “I do not know of a single man who loves fame except that he loses his religion and becomes disgraced. No-one who has fear of Allāh ﷻ, loves to be known amongst the people.” Let us ponder carefully over this statement. When a person begins to love fame and popularity, he thrives on serving the people in all affairs. When he speaks, he speaks for their praise; when he prays, he hopes for the approval; when he does any good, it is for their admiration. It is better to keep low profile and remain unknown. The more fame a person gets, the more opposition he gets. Every person would like to make the person beside him think in a similar way but this is not possible.

May Allāh ﷻ give us the ability to become sincere servants of His. Āmīn.

May Allāh ﷻ bless our master Muḥammad ﷺ, his family and Companions رضي الله عنهم and grant them eternal serenity.

# Guidance From a Complete 'Ālim

Central to the health of a person's Imān is his correspondence with a complete 'Ālim. When we are ill, we go to the doctor so that he can find our illness and then prescribe a remedy for it. By visiting the doctor regularly, a person remains in good health and knows exactly how to go about his day to day life. In the same manner, Allāh ﷻ has made the 'Ulamā doctors of this Ummah and their job is to help maintain the Imān of the believers. This can be done by leading the prayers in the mosque, giving lectures, teaching etc. When a normal person sits in the company of an 'Ālim, his heart will naturally benefit.

It is for this reason that I wanted to complete this book with this chapter. I would like to urge all those who read this book to maintain some contact with an 'Ālim. Every day we face new problems and it is important that we discuss them with such scholars who would be able to direct us towards the correct path. Many people fall into various problems, some of which we have discussed in this book and they have nobody in their life from whom they can get the correct nasīḥah (advice). As a result, they either follow their own logic or the advice of those who are not learned in Dīn and as a result, they suffer hugely. By asking an 'Ālim, a person can be assured that he will be (inshā Allāh) receiving good advice which he can place his trust in. The pious 'Ulamā are trained to look after the trusts and secrets of others as they understand that they will be held accountable in the court of Allāh ﷻ. It is for this reason the Qur'ān says,

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

**“Only those of His slaves fear Allāh who are knowledgeable.”<sup>1</sup>**

Having understood this, a question arises; What type of scholar are we to look for?

We are looking for a complete scholar. One who doesn't have love of wealth, who strives against his desires, who has made abundant progress in charity, prayer and fasting. He is one who has the noble qualities of patience, gratitude, trust in Allāh ﷻ, resolute faith, generosity, contentment, humility, peace, sincerity, modesty, dignity, thinking before acting, contentment with the Hereafter, renunciation of love of wealth and fame etc. He must have the love of our master Muḥammad ﷺ deep in his heart.

All evil qualities should be obliterated. Qualities such as pride, vanity, stinginess, jealousy, malice, greed, vain and distant hopes and despicable acts which do not befit the dignity of Imān.

Words of wisdom must flow from him and the hearts of people should incline towards him. His state should be such that even when in public, he is in the remembrance of his Lord.

He should not be a bogus scholar whose statements and actions are in conflict with Shari'ah.

Of course, it is necessary for him to have studied and received certified authorisation from his teachers. Some who may be reading this may feel that it is impossible to find such a person but it is possible. There are many but they just need to be found and their presence acquired.

If you cannot find a scholar of such a status then look towards a regular scholar. The idea being put forth here is that every Muslim needs some form of grounding. The scholars of the past used to say, “Whomsoever does not have a sheikh, his sheikh comes Shayṭān.”

### **Advice For Sisters**

Unfortunately, it is quite difficult for our sisters to get into the company of male scholars. The brothers are able to go to lectures, mosque etc and they are able to make quick progress. As a result, their spiritual and inward rectification benefits. Sadly, such facilities aren't always available to our sisters but this does not mean that all hope is lost. There are many female scholars around and

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<sup>1</sup> Sūrah Fāṭir 35:28

thus they should be sought. The sister folk should find a female scholar (again one who is pious) so that she could share her problems with her and receive good advice.

At this juncture, there is also some advice to be given to fathers, brothers and sons. As the men in our family, we have a duty to impart knowledge to the rest of our family members (regardless of them being male or female). The Qur'ān highlights, "Save yourselves and your family members from the fire..." If you have been given the ability to regularly go to talks and benefit from them, then you should relay them back to the women in your family. However, this should not be done in an aggressive and forceful way but it should be done in a loving and casual way. It is quite upsetting that we can spend much time away from our houses but we can't even spend a little time with our women folk in order to strengthen their Imān. Things must be done in a casual and loving way. Go out for a milkshake or shopping with your daughter, sister etc and play a religious talk on the way. Engage in nice conversations with one another. Inshā Allāh there will be great benefit for everybody involved.

This is the end of the book and all praise belongs to Allāh ﷻ alone.

I have now compiled one last chapter with stories, sayings, poetry on love & lust. There is much available on the topic of love but I have only selected a few in order to keep the book at a correct length for the reader. I will now only comment upon some narrations in which a brief explanation is needed.

# Stories, Sayings, Poetry on Love & Lust

1) "Lovers don't finally meet, they are in each other all along." – Maulānā Jalāluddīn Rūmī رَحْمَةُ اللَّهِ عَلَيْهِ

2) "And from misery is that you love, and (the one) who you love, loves other than you, or that you want good for a person, and he wants to hurt you". - Imām Shāf'ī رَحْمَةُ اللَّهِ عَلَيْهِ

3) "People spend so much time, money and effort to prepare for their wedding day. So much joy and happiness, blood sweat and tears is spent over this one day because, 'it only happens once so let us make it magical'. Well, death also happens once so prepare from now to make it magical then!"

4) "My Heart is so small, It is almost invisible...How can you place so many sorrows inside of it?" "Look..." He answered "Your eyes are even smaller yet they behold the world." – Maulānā Jalāluddīn Rūmī رَحْمَةُ اللَّهِ عَلَيْهِ

5) "I have learned not to worry about love; but to honour its coming with all my heart." – Alice Walker

6) "The spaces between your fingers were created so that another's could fill them."

7) "A man falls in love through his eyes, a woman falls in love through her ears." – Woodrow Wyatt

8) "I miss you when something really good happens, because you are the one I want to share it with. I miss you when something is troubling me, because you

are the one who understands me so well. I miss you when I laugh and cry because I know that you are the one that makes my laughter grow and my tears disappear. I miss you all the time but I miss you the most when I lay awake at night and think of all the wonderful times that we have spent with each other. For those were some of the most memorable and best times of my life.”

9) Those people who are religious have much gratitude for the many efforts of their wives. Maulānā Muḥammad Mazar رحمۃ اللہ علیہ was such that his wife had become quite elderly but Maulānā shared such a bond with her that whenever she would become even a little sick, he would immediately take leave from Madressa (where he would teach) and he would do her khidmah (service) with his own hands.

Today, some people hate having elderly wives where in reality, they are the people that made them a bhudi (elderly) but Maulānā Muḥammad’s رحمۃ اللہ علیہ was such that he did not employ maids or butlers to do his wife’s looking after but rather he did it himself and take leave from Madressa in the process.

It is for this reason that some people say in jest that: “The scholars are the murīd of their wives!” but Jī ha! Yes, indeed! It is better for them to be their murīd then be their peer like you people! And that too, a bogus peer! The reality is this that Maulvī’s are not the murīd of their wives but they have the fear of Allāh ﷻ set in their hearts with regards to fulfilling the rights of other people and the rights of their wives. Their eyes have passed over the Qur’ān and ḥadīth and they have read the social conduct of Rasūlullāh ﷺ through the narrations of ḥadīth. They have seen how he showed such softness and compassion to his wives in order to put them at ease.

The reality is that whatever Rasūlullāh ﷺ presented to his wives through his beautiful behaviour can never be done by any Maulānā today and if he did make an effort to portray this behaviour (tit for tat) then the people would jest him by calling him more than a murīd of his wife.

In the ḥadīth it comes that Rasūlullāh ﷺ would race with his wife Aishah رضی اللہ عنہا. It is for this reason Maulvī’s do more for the sake of their wives because they have social conduct of Rasūlullāh ﷺ in their eyes. Then by doing things for the happiness of their wives, there is a big benefit in the world. The People of Allāh are not the mureed of their wives, rather they understand their significance.<sup>1</sup>

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<sup>1</sup> Toḥfa e Zawjayn

10) Mr Ingleby Oddit, London coroner for 27 years, only so recently as December 1939 summed up his age long experience in regard to the truthfulness of women in the following words: "I have come to the conclusion that most women are simply born liars and can't help themselves. I have seen them stand up in front of men and give the most detailed and precise information, every word of which has been a lie."<sup>1</sup> **Commentary:** Quite a harsh statement but this can be applicable to both genders in our day age I suppose.

11) "Do not pay attention to the people from your past because there is always a reason for why they are not in your future."

12) "All I have seen teaches me to trust the Creator for all I have not seen."

13) "The beauty of a true woman is seen in the eye of a wise man, and the artificiality of a woman is what a wise man gives no notice to and therefore no value."

14) "A woman's heart should be so lost in Allāh ﷻ that a man needs to seek Him in order to find her." **Commentary:** This was the case of Yūsuf ﷺ and Zuleikha. After her change and acceptance of Islām, she became so pious that she would be constantly engaged in the worship of Allāh ﷻ. It was only when Yūsuf ﷺ was informed by Allāh ﷻ that Zuleikha will bare his children, did she come close to Yūsuf ﷺ. Nowadays, to find a person's heart, a person may have to resort to squandering huge sums of money on designer bags.

15) "Love itself will teach you the etiquettes of love." – Maulānā Muḥammad Yaḥyā رحمه الله

16) "The man of my dreams has almost faded now. The one I have created in my mind. The sort of man each woman dreams of in the deepest and most secret reaches of her heart. I can almost see him now before me. What would I say to him, if he were really here? Forgive me, I have never known this feeling. I've lived without it all my life. Is it any wonder, then, that I fail to recognise you? You – who brought it to me for the first time. Is there any way I can tell you how my life has changed? Any way at all to let you know what sweetness you have given me? There is so much to say.... I cannot find the words. Except for these – I love you! Such would I say to him, if he really were here." Elise's Soliloquy

17) "Love refuses to hide, although I have tried to conceal it at countless

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<sup>1</sup> Aḥsan al Qaṣaṣ



times. It just returns and settles itself in my courtyard. When my yearning intensifies, my heart revolves around his remembrance. Then when I want to get closer to my beloved, he himself draws closer to me.”<sup>1</sup>

**18)** Ibn Aḥmar says, “While I was circumbulating the Ka’bah, my eyes fell upon a lady in her ḥijāb, she was saying, ‘Allāh will never accept any deed from the beloved, when her lover is furious and he has been abandoned. She will not be rewarded for muding her lover, whereas he will be rewarded for his deed (because he stayed within the boundaries of Shari’ah and did not do anything silly)’ I said to her, “Are you saying such couplets in such a place? Infront of the Ka’bah?!” She replied, ‘Have you ever been in love?’ I said, “No, I know not what love is...” She said, ‘By Allāh! Love can never hide (it is evident from the face and the action of the one in love). It may be concealed in the heart but it cannot be seen with the naked eye. It is like the fire in the stone, if you strike the stone, sparks will appear, but if you leave it, the fire will hide.”<sup>2</sup>

**19)** Ibn Qayyim narrates from Rajā ibn Amr al Nakha’ī, who says, “There was a young man in Kūfa, who was very handsome, but at the same time was engaged in immense worship. He had gone plade due to his efforts. He came to live in the tribe of Nakha’. His eyes fell upon a girl from the tribe. She also loved him and became mad about him. The young man sent a proposal, but her father refused saying that she was already engaged to her cousin. The girl’s love increased as she sent a message to him saying that either you come to me or I make a plan to come to you. He replied saying, ‘None of the options are possible because the Qur’ān says: If I were to disobey my Lord, then I fear the punishment of the Great Day.”<sup>3</sup> She said to herself, “Inspite of his love, he has so much fear of Allāh! By Allāh, no one but he is going to have me.” Thereafter, she left all her luxuries and she also engaged herself in worship. Inspite of her immense love, she did not commit any act which would be against the Shari’ah. Eventually, she died. The youth would then go to her grave and weep. One day he was crying near her grave, when he saw her in a dream. He questioned her, “How are you?” she replied, “O my desired one! How nice is your love. A true love which dragged me towards virtues and good deeds.” I asked her, “What did you get in return for this love?” She replied, “I was taken to such luxuries which are never going to fade in the everlasting garden with a kingdom that will never perish.” He said to her, “Remember me over there because I never forget you.” She replied, “By

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<sup>1</sup> Aḥsan al Qaṣaṣ

<sup>2</sup> Ibid

<sup>3</sup> Sūrah Zumar 39:13

Allāh! I also never forget you. I even requested my Master and your Master to let us stay together (in these luxuries) so help me by working hard (i.e. help my plea by making a lot of sacrifice in worship." He asked, "When will I be seeing you?" She replied, "You will be joining us very soon." After this dream, the youth did not live for more than seven days."<sup>1</sup>

20) Junaid relates, "I heard Ḥārith al Muḥasibī say, 'Love is your inclination to something with all of your being. Then, your preference to that thing over your own self, your soul and your wealth. Then, your being in accordance with that thing internally and externally, privately and publicly. Then, it is realising your shortcomings with regards to your love of it.'"<sup>2</sup>

### 21) Stanza 1

True love is not a flower  
That springeth in an hour;  
Its flint will not strike fire  
At casual desire.

### Stanza 2

Love is an infant rare  
Begotten, slow to bear;  
Its lime must mingle long  
Before its base is strong.<sup>3</sup>

22) Ḥajī Imdādullāh Makkī <sup>رحمته</sup> used to say that the Mercy and Love of Allāh <sup>ﷻ</sup> descends on that person who gains a place of love in the heart of a sheikh. The reason is that the Mercy and Love of Allāh <sup>ﷻ</sup> continuously descends on the heart of the sheikh, so when someone else's love permeates the heart of the sheikh then he too becomes the recipient of Allāh's <sup>ﷻ</sup> Mercy and Love."

23) A young intelligent maiden was once walking through town, when some unscrupulous male cast an evil gaze and became enchanted upon her beauty. He followed her out of town some way. Sensing mischief, the young lady abruptly turned around and confronted this man behind her, demanding sternly, "Why are you following me?!" He replied, "I have fallen in love with your enchanting beauty!" The wise maiden then commented, "No big deal, a human falls in love with another human but I shall tell you a secret. Look over there, there comes my sister; she is younger and prettier than me, if you were to fall in love with her... that really would be something!"

The fool turned around to have a look whereupon the young girl kicked him up the backside and said, "SCOUNDREL! So is this upon what you claim love?

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<sup>1</sup> Aḥsan al Qaṣaṣ

<sup>2</sup> Rawḍatul Muḥibīn

<sup>3</sup> The Ring of the Dove

The first news of somebody more attractive than me.... and you are willing to goggle and incline towards her?!" Walking away, she left the fool to sulk at his stupidity!<sup>1</sup>

24) "I do not come to women because of desire. Were it not for children, I would not care if I never saw a woman with my own eyes. I force myself to have intercourse, hoping that Allāh ﷻ will bring forth from me a soul who will glorify and remember Him." – 'Umar ؓ<sup>2</sup>

25) Qāḍī Abu Bakr ibn 'Arabī رحمة الله عليه narrates that in the time that Mansūr was the ruler of Baghdad, a man called Mūsa ibn 'Īsa Ḥāshimī said to his wife in a state of intense, intimate love, "If you are not prettier than the moon, I give you three divorces!" The woman became extremely worried and thought that the divorce has been sanctioned. Consequently, she stopped coming in front of her husband. When the man came to his senses and out of his state of intense love, he became worried too. In fact, he spent the entire night sleepless and in much difficulty. After much worry, the morning came and Mūsa went straight to Mansur and narrated what had happened. Mansūr immediately called the biggest scholars and jurists of the city and presented the story before them. The majority of the scholars felt that the divorce had been sanctioned because the wife was not as pretty as the moon. However, one jurist from amongst them said that the divorce was not valid. When he was asked for the reason he related the verse from the Qur'ān, "We have created mankind in the best mould."<sup>3</sup>

Mansūr really liked this reply and Mūsa ibn 'Īsa was sent away with this answer that the alleged divorce was not valid.<sup>4</sup>

26) 'Imrān ibn Hiṭān was a renowned eloquent and classical poet of the Khāijī<sup>5</sup> sect. There are many stories of his showings. 'Allāmah Zamaksharī رحمة الله عليه narrates that he ('Imrān ibn Hiṭān) had an extremely darkened face and was really ugly. And as ugly as he was, his wife was extremely beautiful. One day, she was staring at his face for a long time and then suddenly said, "Alḥamdulillāh (all praise is to Allāh ﷻ)!" 'Imrān asked, "What is the matter? What did you say Alḥamdulillāh upon?" His wife replied, "I had expressed my gratitude to Allāh upon this matter that we both are destined for Jannah!"

<sup>1</sup> Ashraf's Blessings of Marriage

<sup>2</sup> 'Umar ibn al Khaṭṭab ؓ shaksiyatuhu wa aşruhu

<sup>3</sup> Sūrah Ṭīn 95:4

<sup>4</sup> Tarāshe

<sup>5</sup> This is a misguided sect.

‘Imrān said, “How is that?” She then said, “This is because you have been given a wife like me and you have done shukr (expressed thanks to Allāh ﷻ) on this. And I have received an ugly husband like you upon which I have had to do ṣabr (be patient). And so Allāh ﷻ has promised the thankful one and the patient one with Jannah!”<sup>1</sup>

27) Someone asked Mulla, “Mulla, you had a parrot which used to talk a great deal. We don’t hear him any longer?” Mulla said, “Shame. When I got married, It flew away broken hearted.” The person asked, “Why?” Mulla said, “It couldn’t compete with my wife (in talking).”<sup>2</sup>

28) “The beginning of a huge fire is small sparks. Likewise, the beginning of every accident and mishap is the gaze. Firstly, it is just a gaze, and then it becomes a thought, thereafter a step and finally, a sin.” - Ibn Qayyim رحمته الله

29) An Arab poet would say, “A brave person is not he who stirs-up his riding-animal on the day of the battle when the fire of combat flares-up, But a youth who lowers his gaze and turns-away his eyes from Ḥarām (forbidden things), he indeed is a brave, heroic horseman.”

30) A divine narrates that a student was studying in the city of Dehli. This student lived in a masjid. In that locality, a young lady was on her way to visit some of her relatives when, incidentally, a riot broke out. The young lady could not find any place of refuge except this masjid. The night had already set in. When the student saw this young lady he excused himself and ordered her to leave the masjid. He told her, “It is not appropriate for you to remain here because if the local people see you here, then this will be a cause for my disgrace. They will remove me from the masjid and this will cause harm to my studies.” The young lady explaining her condition said, “A riot has broken out in the locality and if I leave the masjid I fear that I would be dishonoured.” The student kept quiet and asked her to sit in one corner.

Thereafter the student returned to his room and engaged himself in studying the whole night. While studying he continuously placed his finger tip on the flame of his lamp. The young lady carefully observed this. At the break of dawn the student told the young lady, “The riot has subsided and the road is safe. Let me take you to your home.” The young lady said, “I will not return home until you reveal to me the secret for repeatedly placing your finger tip on

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<sup>1</sup> Tarāshe

<sup>2</sup> Laughter the Best Medicine

the flame of your lamp.” The student said, “You should not concern yourself with that”. Nevertheless, the young lady persisted with her request. The student finally said, “Shayṭān repeatedly whispered into my heart and encouraged me to do evil with you. Hence, I placed my finger tip on the flame and addressed myself thus, When you cannot bear the heat of the fire of this world, then how will you ever bear the painful fire of Hell. Allāh ﷻ, through His Grace, protected me.”

Hearing this, the young lady returned to her home. She was the daughter of a wealthy person and she was about to be engaged to the son of another wealthy person. After this incident she refused the proposal and said, “I desire to marry a certain student who lives in such and such a masjid.” Her parents and relatives tried to convince her and many began entertaining bad thoughts about her. When she observed this, she explained to them the whole incident and said, “I will only marry him because he has the fear of Allāh ﷻ in his heart and whoever fears Allāh ﷻ cannot cause harm to anyone.” Finally, she was married to that student and he became very wealthy.<sup>1</sup>

31) Khwāja sahib رحمة الله used to say, “When gazing at the rosy red cheeks of the beloved, think for a moment of the ‘rosy’ glow of Hellfire and recite at once, ‘wa qinā adhāban nār – and save us from the fire of Hell.’”<sup>2</sup>

32) Sādi Shirāzi, a Persian poet, narrates that the disease of infatuation and that ‘love sickness’ had reached ‘epidemic proportions’ in Damascus. Allāh’s ﷻ anger and wrath was inflamed and the entire inhabitants were afflicted by a terrible drought and famine. Close to perishing due to hunger, a few of the so called ‘lovers’ were given an option between their “beloved” and a slice of bread. One slice of the bread was sufficient to extinguish their ‘passion’ and ‘romance’.<sup>3</sup>

33) “O Travellers of the path to Allāh ﷻ! The heart is given away by casting glances. If you wish to grant your heart to none besides Allāh ﷻ, then lower your gazes and close your eyes to the creation.”<sup>4</sup>

34) Shah Hakeem Akhtar (may Allāh protect him) relates, “I personally have met some unfortunate persons who were afflicted by this terrible malady. One such business was in shambles; dust covered the shelves that were empty of

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<sup>1</sup> Ādhāul Mutallimīn

<sup>2</sup> Ruḥ kī bimāria aur un ka ‘ilāj

<sup>3</sup> Ibid

<sup>4</sup> Ibid

stocks. Upon seeing me, he called me in, explaining that his business was on the brink of collapse. His children were suffering due to his poverty and he personally was emotionally drained. I enquired the reason for this sorry state. He replied that it was the result of an illicit love-relationship. Allāh ﷻ alone knows what became of him thereafter.”<sup>1</sup>

35) Sheikh Ashraf ‘Alī Thānwī رحمه الله writes, “At times, the nafs conceals its fancy for a certain person and it is only upon demise of the fancied one, that this subtle fancy is exposed. The sign of this fancy is grief, sorrow, restlessness and a constant nagging thought of the deceased. Repentance should be resorted to at once.”<sup>2</sup>

36) “Some people lower their gazes but derive great pleasure and satisfaction by conjuring images of the beloved in the mind’s eye, through the power of imagination. Thus not only the physical eye, but even the ‘mental eye’ has to be cast down from strange women. This is achieved by occupying the heart with dhikr and other wholesome thoughts.”<sup>3</sup>

37) Praising his wife’s manner in speech, the famous Arab poet Bashār ibn Bard says,

“When with her, Salma’s words fall like pearls off a necklace,  
Each one dispelling my every concern and deepest worry.  
Her speech is so warm that if people left meat with her,  
They would find it roasted when they returned.  
The echoes of her words are like sections of a garden filled with fragrant flowers.”<sup>4</sup>

38) “An intelligent woman builds a ruined home while a foolish woman ruins a built home.”<sup>5</sup>

39) ‘Alī ؑ once playfully teased his wife with the following couplet,

Women are certainly Shayāṭīn created for misleading us,  
We seek Allāh’s protection from the evil of the Shayāṭīn

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<sup>1</sup> Ibid

<sup>2</sup> Ibid

<sup>3</sup> Ibid

<sup>4</sup> Toḥfa e Dulhan

<sup>5</sup> Ibid

In response to this, his wife Faṭimah ؓ replied using the same Arabic style of poetry:

Women are certainly fragrant flowers created for you,  
And each of you draws close to them, hoping to get a whiff.

40) ‘Abdullāh ibn Abi Bakr ؓ was married to ‘Ātikah ؓ. When he was martyred at Ṭā’if, she was extremely grieved and said, “I swear that grief will never depart from my eyes, nor will dust leave my body.”<sup>1</sup> These words truly express the intense love that she had for her husband. In fact, the female companions possessed such extreme love for their husbands that the nations of the world would fail to match.

41) During the attack on Damascus, the Roman general had shot a poisonous arrow in to a companion by the name of Ābān ibn Sa’īd ibn al ‘Āṣ ؓ. As a result of this, he left this world as a martyr. He had just married his cousin, Umm Ābān bint ‘Utbah ibn Rab’Īah. Her hands and head still had traces of myrtle and perfume of the wedding night. When she heard of her husband’s martyrdom, she came stumbling anxious and confused and stood at his body. She remained patient in expectation of reward and said nothing besides, “Be blessed in what you have received. You have gone to the mercy of the Lord of all the worlds and to the wide-eyed virgin damsels of Paradise. You have gone to that Lord of all the worlds who united us then separated us. By Allāh! Because I long for you, I will wage Jihād to such an extent that I will be united with you. This is because neither have I seen you properly and taken comfort in you and neither have you (in me). Allāh decided that my desire should not be fulfilled. I have made it forbidden upon myself that any man after you should touch me and I dedicate myself to the Path of Allāh. I am hoping that we shall meet soon.”

It is said that no woman was found who was more patient than her. The burial preparations were made with Khālīd ibn Walīd ؓ leading the funeral prayer and he was then buried. His grave is visited up to this day. Umm Ābān ؓ did not wait at all at the grave but armed herself with his weapons and joined the army without informing Khālīd ؓ. She asked the men, “At which gate was my husband martyred?” They replied, “At the Thomas Gate... in fact Thomas killed your husband.” She then joined the army of a companion named Shuraḥbīl ؓ.

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<sup>1</sup> Toḥfa e Dulhan

The Muslims launched a vicious attack on the Romans. Thomas who was a Roman ruler found that a companion by the name of Shurahbīl ؓ had taken the Great Cross which was the banner held by the flag bearer. Thomas went after Shurahbīl ؓ, he could not control himself and attacked saying, "Hand over the Cross! O motherless one, you have met great misfortune!" When Umm Ābān ؓ saw this she asked, "Who is that?" Someone said, "The killer of your husband."

When she heard that, she attacked fiercely until she got near enough to Thomas to shoot an arrow at him. The Romans threatened her but she never turned to them until she had him in her target saying, "In the name of Allāh and through the blessings of Rasūlullāh ﷺ." Thomas was reaching out to Shurahbīl ؓ when the arrow struck him square in the eye and stuck there. He fled screaming, while she tried to get another shot at him. The Romans tried to capture her but the Muslims sprung to her defence. When she was safe, she started firing again, hitting a Roman in the chest who fell to the ground.<sup>1</sup>

**Commentary:** Such love is impossible to find today. Movie directors can write all the scripts in the world in order to make their movies romantic but no writer can match the words of Umm Ābān ؓ in relation to her beloved. The love the men and women around the Messenger of Allāh ﷺ shared for each other was so strong that the wives of kings of other nations would complain to them. Now it is quite the opposite, some of us have made our opinion of love and affection conform with what we see in soap operas. May Allāh ﷻ give us the ability to love our spouses in the manner of the righteous. Āmīn.

42) Speaking to your wife and keeping her happy is also her right - Some people are such that they are referred to as respected elders or obedient followers of a respected elder. They are fully engaged in prayer, fasting, dhikr etc and it is as if they are purchasing their place in Jannah through their worship. However, these people are such that they remain ignorant of the rights of their wife.

Remember! It is also the right of your wife that you fix a time for her in which you can speak to her in order to listen to her problems and her joys. It is also her right that you have heart to heart with her so that she remains happy but it is unfortunate that many religious and less religious people remain ignorant with regards to this and thus do not fulfil this right of the spouse. These people

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<sup>1</sup> Futhūḥushām – Translated by Maulānā Sulayman al-Kindi



are such that they think the only thing that they have to do is provide food and clothing for their wife!<sup>1</sup>

**43)** Buying gifts for your wife without reason and feeding her with your hands - If a person purchases something for his wife without any reason to do so then that will not be considered to be extravagance. This is because making the heart of your wife happy is what is needed. However, there is also the condition that a person doesn't incur a debt upon himself greater than he can satisfy.

And to feed the wife some food is also good, Allāh ﷻ places reward in this.<sup>2</sup>

**44)** Sheikh Ashraf 'Alī Thānwī رحمه الله and his beautiful conduct with the women of his house:

*"It is not something which should be mentioned but out of necessity I will tell you as to how I run my household and how I take assistance from the people of my house.*

*Alḥamdulillāh, I am not suppressed and nor do I suppress anyone in my household and still, I live the life of a king. My habit is this that when I go home, I check if there is fresh chapatti; if it hasn't been made, I eat the stale chapatti. Many a times I see that my wife is busy with something so I take the chapatti with my own hands and I take some water with me also. I then take a plate and pour curry into the plate and sit down to eat. If she is making chapatti, I ask her if she needs anything as sometimes, water is needed. If this is the case, I go to the sink or well and fill a bucket of water for her. Sometimes, if she is free, I ask her to bring me the food and that poor girl brings it for me (i.e. Thānwī is showing his compassion for his wife that she assists him without making any complaint). It is important for a person to see whether she is busy or not as a person does not remain in the same state all the time.*

*I tend to get less sleep at night and so after observing my wife for a while, I get up and make thanks to Allāh ﷻ that at least He gave her sleep. Otherwise two sadness's would be joined together (i.e. one sadness for me not being able to sleep and one sadness for her not being able to sleep).*

*Then when I am leaving my house, I ask her if there is anything she would like*

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<sup>1</sup> Toḥfa e Zawjayn

<sup>2</sup> Ibid

*me to do for her. If she says that there is nothing for me to do, I go about my business and if she tells me that there is some work that needs taking care of, I do it. For example, if she wants me to write a letter, I will finish this job and then leave.*

*Nowadays, many people in our society say that having a wife means a life of friendship! O naive people! Do you even fulfil any rights of friendship or do you just use this term as a (flowery) word? It is only shown by your actions whether or not you have taken that poor girl to be your friend."<sup>1</sup>*

44) Mufti Taqi Usmani (May Allāh protect him) mentions,

"I remember a very strange story which I heard from my respected father (Mufti Muḥammad Shafī رحمۃ اللہ علیہ). It is a story which gives a great lesson.

Maulānā Ashraf Ali Thānwī رحمۃ اللہ علیہ had two wives. One was elderly and one was young. Both had a great relationship with . However the elderly wife would always be thinking about how she could bring some rest to.

Once, 'Īd was approaching and she really desired from her heart to make a Achkan (a long Indian jacket). There was a special type of cloth that would be used in that time for this and its name was "ankh kaa nasha" (the intoxication of the eyes). It was a very bright type of cloth also.

She began to sew an Achkan without asking him prior to making it. She entertained the thought of seeing 's happiness and thus did not tell him about it in order to surprise him. She spent the entirety of Ramaḍān making this garment for ; this was because they did not have machines in those days so clothing had to be sewn and stitched by hand.

Thus she finished making the garment and she gifted it to on the night before 'Īd. She said to him, "I have made this Achkan for you... my heart wishes that you wear this to the Eidgah and lead the prayer in it (the prayer would consist of thousands of people)."

Now, Sheikh's persona was something else and this dazzling Achkan was something else (i.e. was a very simple person and did not wear anything flamboyant). 's persona was completely the opposite of this dazzling Achkan! However mentions, "Had I refused to wear this garment, her heart would have

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<sup>1</sup> Ibid

been broken. She had spent the entire month of Ramaḍān making this garment with so much effort and love.” Thereafter, just to make the heart of his wife happy, he said, “Mashā Allāh!!! You have made a beautiful Achkan!”

He then wore this Achkan to Eidgah and lead the prayer. When he finished the prayer, a person came to and said, “! You know this Achkan you are wearing, it does not give you any beauty because it is of a very dazzling nature.”

replied, “Yes bhai! You are correct!” He then took this Achkan off and gave it to this man as a ‘Īd gift and told him to wear it.

After this, Sheikh Thānwī related this whole incident to my father ( Mufti Muḥammad Shaḥīṣ رحمۃ اللہ علیہ) and he said, “Don’t ask me as to how much my heart was being torn apart inside as I was walking towards the Eidgah. This is because I have never in my entire life worn a dress as glitzy as this but in my heart I made the intention that ‘this Allāh kī bandī (slave of Allāh) has spent her entire month making this garment for me... let me make her heart happy. After wearing this, I even got joked about. People joked about me when they saw me and would say, ‘What has he come to this place wearing?!’ But I did all this just to make the heart of my wife happy.”<sup>1</sup>

**Commentary:** Allāh hu Akbar! What is amazing here is the beautiful relationship Sheikh had with his wife. On one side there is a wife who loves her husband so much that she spent the entirety of Ramaḍān making him a garment and on the other side, we have a man who loves his wife so much that despite him not liking the garment himself, he still put a front on to make his wife happy. How many of us can today say that 1) We would spend such time in thought of our beloved and 2) We would happily work towards keeping the hearts of our beloved happy despite being joked and jeered about?

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<sup>1</sup> Islāhī Khuṭbāt

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~ Glossary ~

'Aāfiyat – Security  
 'Ālamīn – Universe  
 Adhān – call for prayer  
 Ahkāṁ – rulings, commandments  
 Ākhirah – Hereafter  
 Akhlāq – characteristics  
 Alḥamdulillāh – All praise belongs to Allāh ﷻ  
 'Ālim – scholar  
 Āmīn – amen. A term used after the completion of a prayer  
 'Aqīdah – beliefs  
 'Arsh – Throne  
 Athr – narrative  
 Awliyāullāh – friends of Allāh ﷻ  
 Āyah – Verse from the Qur'ān  
 Barakah – blessing  
 Bay'ah – pledge of allegiance  
 Bhai – Brother  
 Bhudda – old man  
 Bismillāh – in the name of Allāh ﷻ  
 Children of Isrā'īl – Children of Israel  
 Dars – Lesson  
 Dhikr – remembrance. Often used as a term to highlight the remembrance of Allāh ﷻ  
 Dīn – religion  
 Du'ās – Supplication  
 Durūd – a special type of prayer invoked upon Rasūlullāh ﷺ  
 Dunyā – world  
 Fajr – the morning prayer  
 Ḥadīth – a saying or action of Rasūlullāh ﷺ or something he did not reprimand in his presence.  
 Ḥajj – pilgrimage to Makkah  
 Ḥajar al-Aswad – the Black Stone  
 Ḥalāl – permissible  
 Ḥanafī – a school of thought  
 Ḥanafīyyā – those who follow the Ḥanafī school of thought  
 Ḥanbalī – a school of thought  
 Hidāyah – guidance  
 Ḥijāb – headscarf  
 Ḥikmah – wisdom  
 Huffāz – plural of ḥāfiẓ. A term used for those who memorise the Qur'ān

*Hāfiẓ* - one who memorises the *Qur'ān*  
*Imām* - a Muslim leader  
*Īmān* - faith  
*I'tikāf* - Staying in the mosque for the last 10 days of *Ramaḍān*  
*Inshā Allāh* - a phrase which means 'God willing'  
*'Ishā'* - night prayer  
*Jaḥannam* - hellfire  
*Jannah* - heaven  
*Jazāk Allāh* - May Allah reward you  
*Jibrīl* ﷺ - Angel Gabriel ﷺ  
*Jihād* - to struggle. Often used in the meaning of war  
*Jilbāb* - a long garment which is worn by women.  
*Kāfir* - disbeliever  
*Kamīna* - vile  
*Khabīs* - filthy  
*Khuṭbah* - sermon  
*Kuffār* - plural of *Kāfir* which means disbeliever  
*Maḍīnah Munawwarah* - a place in Saudi Arabia  
*Madressa* - School  
*Majālis* - sittings  
*Majnūn* - insane person  
*Makkah Mukarramah* - a place in Saudi Arabia  
*Mālikī* - a school of thought  
*Ma'rifah* - recognition  
*Mashwura* - consultation  
*Masjid* - Mosque  
*Maulānā* - Our Leader (it is a term used for Muslim scholars)  
*Maulvī* - abbreviation of *Maulānā*  
*Mufasssīrīn* - plural of *mufasssir*. A term for those who commentate on the *Qur'ān*  
*Muḥabbah* - love  
*Muḥadithīn* - plural of *Muḥadith*. Term used for the scholars who specialise in *ḥadīth*  
*Mu'jizāh* - miracle  
*Mujtahid* - a scholar who is capable to interpret Islāmic Law in a way which allows him to follow his own rulings.  
*Mushrikīn* - plural of *Mushrik* which means polytheist  
*Muṣībat* - problem  
*Muslims* - those who believe in Islām  
*Muslimah* - female Muslim

*Mu'takifīn* – Those who stay in the mosque for the last 10 days of Ramaḍān  
*Nafs* – one's own self. It is also used to refer to carnal desires  
*Naḥw* – Arabic syntax  
*Ni'mah* – bounty  
*Nikkah* - marriage  
*Qāḍī* – judge  
*Qārī* – one who is learned in the recital of the *Qur'ān*  
*Qur'ān* – a revelation from Allāh. The Muslim holy book  
*Qiyāmah* – a term used to refer to the Day of Ressurrection  
*Rabb* – Lord  
*Raḥmah* - Mercy  
*Ramaḍān* – Islamic Month  
*Rasūlullāh* ﷺ - The Messenger of Allah ﷺ  
*Ro'b* – awe  
*Rūḥānī* - spiritual  
*Ṣaḥābi* – a companion of Rasūlullāh ﷺ  
*Ṣaḥīh* – sound, authentic  
*Ṣalāh*- prayer  
*Ṣalāh* – a special type of prayer invoked upon Rasūlullāh ﷺ  
*Salām* – a diminutive of the Islamic greeting 'Assalāmu 'Alaykum' which means 'peace be upon you.'  
*Salām* - a special type of prayer invoked upon Rasūlullāh ﷺ  
*Ṣarf* – Arabic morphology  
*Sayyidunā* – Our leader  
*Shāfi'i* – those who follow the Shāfi'i school of thought  
*Shāfiyyāh's* – those who follow the Shāfi'i school of thought  
*Shari'* – Shar'iah compliant  
*Shar'iah* – Islāmic Law  
*Shayṭān* – Satan  
*Sheikh* – a term used for scholars  
*Shukr* – gratitude  
*Sīrah* – lifetime. Also used to refer to a biography  
*Sunnah* – the actions Rasūlullāh ﷺ practised and was firm upon prior to his demise  
*Sūrah* – A sub-chapter of the *Qur'ān*  
*Rakā'ah* – unit of prayer  
*Tafsīr* – An explanation, generally a term used for the explanation of the *Qur'ān*  
*Taḥajjud* – night prayer  
*Tasbīḥ* - to praise Allāh ﷻ

*Tashahud – The sitting in prayer*

*Tawwakul -- trust, reliance*

*Tawfīq- Ability*

*Topi - cap*

*‘Ulamā – plural of ‘Ālim which means scholar*

*Ummah - nation*

*Ustādh – teacher*

*Wuḍu - ablution*

*Zakāh – alms giving*